

ENTERTAINMENTS

FOR

L E N T,

WRITTEN IN FRENCH

BY THE

causine

R. F. N. CAUSIN, S. J.

Translated into ENGLISH

BY SIR BASIL BROOK.

*The Delight of Sin is momentary, the Torment
eternal.*

W I G A N:

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MDCCLXXXV.

M. A. Smith



TO THE
Most excellent Majesty
OF
HENRIETTA MARIA,
QUEEN OF GREAT-BRITAIN.

MADAM,

AMONGST all the public joys for your Majesty's happy return, I know not better how to express my own particular, than by most humbly presenting to your Majesty my translation of this excellent French book, in the solitude of a prison, which was made more easy by some relation it had to your Majesty's service.

And I presume the rather upon this dedication, because all that good which is derived to us from France, whereof I conceive this may be a part, should receive honour and increase of value from your Majesty, that it may so diffuse itself with more authority and profit amongst those who may be capable to receive it. Your Majesty, having read the original, doth well know that the principal scope of it is to teach the love of God and contempt of this world, with many other principal virtues.

And for the practise of them all, this age could not have hoped for so rare an example to instruct all the great ladies of Christendom, as it hath found in your Majesty, as well by your admirable fortitude and perfect resignation to God's holy will in all your Majesty's extream afflictions, dangers and pressures at sea and land, as also by your Majesty's many sacred retirements, in the most holy time of the year, to sprinkle your pleasures (voluntarily) with some of that gall which was upon our Saviour's lips when he suffered his bitter passion and death for our sins. Our great divines affirm, that the present sufferings of mount Calvary lead directly to the future glories of mount Tabor.

And therefore, since your Majesty hath patiently endured so many unjust and rigorous crosses in the mount Calvary of this world, we have reason to hope that our blessed Saviour hath prepared for your Majesty a most glorious crown in the next, which will never have end. And this shall ever be the incessant, and fervent Prayer of,

MADAM,

Your MAJESTY's poor and

Most humble devoted beaidsman,

BASIL BROOK.

A

T A B L E of all the **G O S P E L S**,
And Particulars of our Saviour's Passion
mentioned in this Book, with their
Moralities and Aspirations.

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ENTER.	

ENTERTAINMENTS

FOR

L E N T.

*For the first day, upon the consideration
of ashes.*

Thou art dust, and to dust thou shalt return.
Gen. iii.

i. **I**T is an excellent way to begin Lent with the consideration of dust, wherebynature gives us beginning; and by the same death shall put an end to all our worldly vanities. There is no better way to abate and humble the proudest of all creatures, than to represent his beginning and end. The middle part of our life, like a kind of Proteus, takes upon it several shapes not understood by others; but the first and last parts of it deceive no man; for they do both begin and end in dust. It is a strange thing that man, knowing well what he hath been, and what he must be, is not confounded in himself, by observing the
I B pride

pride of his own life and the great disorder of his passions. The end of all other creatures is less deform'd than that of man. Plants in their death retain some pleasing smell of their bodies : the little rose buries itself in her natural sweetness and carnation colour. Many creatures at their death leave us their teeth, horns, feathers, skins ; of which we make great use : others, after death, are served up in silver and golden dishes, to feed the greatest persons of the world. Only man's dead carcâse is good for nothing but to feed worms ; and yet he often retains the presumptuous pride of a giant, by the exorbitance of his heart ; and the cruel nature of a murderer, by the furious rage of his revenge. Surely that man must either be stupid by nature, or most wicked by his own election, who will not correct and amend himself, having still before his eyes ashes for his glass and death for his mistress.

2. This consideration of dust is an excellent remedy to cure vice, and an assured rampart against temptation. St. Paulinus saith excellently well, that ho-
ly

ly Job was free from all temptations when he was placed upon the smoke and dust of his humility. He that lies upon the ground can fall no lower; but may contemplate all above him, and meditate how to raise himself by the hand of God, which pulls down the proud and exalts the humble. Is a man tempted with pride? the consideration of ashes will humble him. Is a man burnt with wanton love? (which is a direct fire) fire cannot consume ashes. Is he persecuted with covetousness? ashes make the greatest leeches and blood-suckers cast their gorges. Every thing gives way to this unvalued thing, because God is pleased to draw the instruments of his power out of the objects of our infirmities.

3. If we knew how to use rightly the meditation of death, we should there find the streams of life. All the world together is of no estimation to him that rightly knows the true value of a just man's death. It would be necessary that they who are taken with the curiosity of tulips, should set in their gardens a plant call'd *Naple*, which carries a flower that perfectly re-

seembles a death's head: and if the other tulips please their senses, that will instruct their reason. Before our last death we should die many other deaths, by forsaking all those creatures and affections which lead us to sin. We should resemble those creatures, sacred to the Ægyptians, call'd Cynocephales, that died piecemeal, and were buried long before their death: so should we bury all our concupiscences before we go to the grave, and strive to live so that when death comes he should find very little business with us.

ASPIRATIONS.

O Father of all essences, who givest beginning to all things and art without end, this day I take ashes upon my head, thereby professing, before thee, my being nothing; and to do thee homage for that which I am, and for that I ought to be, by thy great bounties. Alas! O Lord, my poor soul is confounded to see so many sparkles of pride and covetousness arise from this caitiff dust, which I am; so little do I yet learn how to live, and so late do I know how to die. O God
of

of my life and death, I most humbly beseech thee so to govern the first in me, and so to sweeten the last for me, that, if I live, I may live only for thee; and if I must die, that I may enter into everlasting bliss, by dying in thy blessed love and favour.

The Gospel for Ash-Wednesday, St. Matthew vi.

Of hypocritical fasting.

WHEN you fast, be not, as the hypocrites, sad: for they disfigure their faces, that they may appear unto men to fast. Amen, I say unto you, that they have received their reward.

But thou, when thou dost fast, anoint thy head, and wash thy face; that thou appear not to men to fast, but to thy father which is in secret: and thy father which seeth in secret will repay thee.

Heap not up to yourselves treasures on the earth; where the rust and moth do corrupt, and where thieves dig through and steal: but heap up to yourselves treasures in heaven,

*where neither rust nor moth doth corrupt,
and where thieves do not dig thro' nor steal.
For where thy treasure is, there is thy
heart also.*

MORALITIES.

1. **T**HAT man goes to hell by the way of Paradise who fasts and afflicts his body to draw the praise of men. Sorrow and vanity together are not able to make one christian act. He deserves everlasting hunger who starves himself that he may swell and burst with vain-glory. He stands for a spectacle for others, being the murderer of himself; and by sowing vanity, reaps nothing but the wind. Our intentions must be wholly directed to God, and our examples for our neighbour. The father of all virtues is not to be served with counterfeit devotions; such lies are abominable in his sight; and Tertullian saith, they are as many adulteries.

2. It imports us much to begin Lent well, entering those lists in which so many Souls have run their course with so great strictness; having been glorious before God, and honourable before men.

The

The difficulty of it is apprehended only by those who have their understandings obscur'd by a violent affection to kitchen-stuff. It is no more burdensome to a courageous spirit, than feathers are to a bird. The chearfulness which a man brings to a good action in the beginning, does half the work. Let us wash our faces by confession; let us perfume our head, who is Jesus Christ, by alms deeds. Fasting is a most delicious feast to the conscience, when it is accompanied with pureness and charity; but it breeds great thirst when it is not nourished with devotion, and watered with mercy.

3. What great pain is taken to get treasure; what care to preserve it; what fear to lose it, and what sorrow when it is lost! Alas, is there need of so great covetousness in life to encounter with such extreme nakedness in death? We have not the souls of giants, nor the body of a whale. If God will have me poor, must I endeavour to reverse the decrees of heaven and earth that I may become rich? To whom do we trust the safety of our treasures? to rust, to moths and thieves.

thieves. Were it not better we should in our infirmities depend only on God Almighty, and comfort our poverty in him who is only rich; and so carry our souls to heaven, where Jesus on the day of his ascension did place our sovereign good; Only serpents and covetous men desire to sleep amongst treasures, as saint Clement saith. But the greatest riches of the world is poverty free from covetousness.

ASPIRATIONS.

I Seek thee, O invincible God, within the abyfs of thy brightness, and I see thee thro' the veil of thy creatures. Wilt thou be always hidden from me? shall I never see thy face, which with a glimpse of thy splendor canst make paradise? I work in secret, but I know thou art able to reward me in the light. A man can lose nothing by serving thee, and yet nothing is valuable to thy service, for the pain itself is a sufficient recompence. Thou art the food of my fastings, and the cure of my infirmities. What have I to do with moles, to dig the earth, like them, and there to hide treasures?

Is

Is it not time to close the earth, when thou dost open heaven, and to carry my heart were thou art, since all my riches are in thee? Doth not he deserve to be everlastingly poor who cannot be content with a God so rich as thou art?

*The Gospel for the first Thursday in
Lent, St. Matthew xviii.*

Of the Centurion's words: O Lord I am
not worthy.

AND when he was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my boy lieth at home sick of the palsy, and is sore tormented.

And Jesus said to him, I will come and cure him.

And the centurion making answer, said, Lord, I am not worthy that thou shouldest enter under my roof: but only say the word, and my boy shall be healed. For I also am a man subject to authority, having under me soldiers: and I say to this, go, and he goeth: and to another, come, and he cometh: and

to my servant, do this, and he doeth it. And Jesus bearing this, marvelled, and said to them that followed him, Amen, I say to you, I have not found so great faith in Israel.

And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven; but the children of the kingdoms shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion, go, and as thou has believed, be it done unto thee. And the boy was healed in the same hour.

MORALITIES.

1. **O**UR whole salvation consists in two principals; the one is in our being sensible of God, and the other in our moving towards him: the first proceeds from faith, the other comes from charity and other virtues. O what a happy thing is it to follow the example of this good centurion, by having such elevated thoughts of the Divinity, and to know nothing of God but what he is. To behold our heavenly father, within this
great

great family of the world, who effects all things by his single word, creates by his power, governs by his counsel, and orders by his goodness this great universality of all things. The most invisible creatures have ears to hear him. Fevers and tempests are part of that running camp which marcheth under his standard: they advance and retire themselves under the shadow of his command: he only hath power to give measures to the heavens, bounds to the sea; to join the east and west together in an instant, and to be in all places where his pleasure is understood.

2. O how goodly a thing is it to go unto him, like this great captain! to go, said I? nay, rather to fly as he doth by the two wings of charity and humility. His charity made him have a tender care of his poor servant, and to esteem his health more dear than great men do the rarest pieces in their cabinets. He doth not trust his servants, but takes the charge upon himself, making himself by the power of love, a servant to him who by birth was made subject to his command. What can be said of so many masters and
mistresses,

mistresses now adays, who live always slaves to their passions? having no care at all of the salvation, health or necessities of their servants; as if they were nothing else but the scum of the world. They make great use of their labours and service, which is just, but neglect their bodies, and kill their souls by the infection of their wicked examples. Mark the humility of this soldier, who doth not think his house worthy to be enlightned by one sole glympse of our blessed Saviour's presence. By the words of saint Augustine we may say, he made himself worthy by believing and declaring himself so unworthy: yea, worthy that our Saviour should enter not only into his house, but into his very soul. And upon the matter he could not have spoken with such faith and humility, if he had not first enclosed (in his heart) him whom he durst not receive into his house.

3. The Gentiles come near unto God, and the Jews go from him; to teach us, that ordinarily the most obliged persons are most ungrateful; and disesteem their benefactors for no other reason but
because

because they receive benefits daily from them. If you speak courteously to them, they answer churlishly ; and in the same proportion wherein you are good, you make them wicked ; therefore we must be careful that we be not so toward God. Many are distasted with devotion, as the Israelites were with manna : all which is good, doth displease them because it is ordinary : and you shall find some, who, like naughty ground, cast up thorns where roses were planted. But we have great reason to fear that nothing but hell-fire is capable to punish those who despise the graces of God, and esteem that which comes from him as of no value.

ASPIRATIONS.

O Almighty Lord, who dost govern all things in the family of this world, and dost bind all insensible creatures, by the bare sound of thy voice, in a chain of everlasting obedience ! Must I only be still rebellious against thy will ? Fevers and palsies have their ears for thee, and yet my unruly spirit is not obedient. Alas, alas, this family of my heart is ill governed.

verned: it hath violent passions; my thoughts are wandering, and my reason is ill obeyed. Shall it never be like the house of this good centurion, where every thing went by measure because he measured himself by thy commandments? O Lord, I will come resolutely, by a profound humility and an inward feeling of myself, since I am so contemptible before thine Eyes. I will come with charity towards these of my household, and toward all that shall need me. O God of my heart, I beseech thee, let nothing from henceforth move in me, but only to advance my coming toward thee, who art the beginning of all motions, and the only repose of all things which move.

*The Gospel for the first Friday in Lent,
St. Matthew v.*

Wherein we are directed to pray for
our enemies.

YOU have heard that it was said, thou shalt love thy neighbour, and hate thine enemy. But I say to you love your enemies; do good to them that hate you; and pray for them

them that persecute and abuse you : that you may be the children of your father which is in heaven, who maketh the sun to rise upon good and bad, and raineth upon just and unjust. For if you love them that love you, what reward shall you have? Do not also the publicans this? And if you salute your brethren only, what do you more? Do not also the heathens this? Be you perfect therefore, as also your heavenly father is perfect.

MORALITIES.

1. **A** Man that loves nothing but according to his natural inclination, loves only like a beast, or an infidel. The best sort of love is that which is commanded by God, and is derived from judgment, conducted by reason and perfected by charity. Methinks it should be harder for a good christian to hate than love his enemy. Hate makes him our equal, whereas love placeth us quite above him: By hating a man's enemy, he breaks the laws of God ; he fights against the incarnation of Christ, which was acted to unite all things in the bond of love : he gives the lie to the most blessed Eucharist,

whose nature is to make the hearts of all christians the same: he lives like another Cain in the world, always disquieted by seeking revenge, and it is very death to him to hear of another man's prosperity: whereas, to love an enemy doth not bind us to love the injury he hath done us; for we must not consider him as a malefactor, but as a man of our own nature, as he is the image of God, and as he is a christian. God doth only command perfect things, not impossible. That which is very hard to flesh and blood becomes easy by the help of grace and reason: Our blessed Saviour Jesus Christ, being the father of all harmony, can, and doth, reconcile all contrarieties at his will and pleasure.

2. If revenge seem sweet, the gaining of it is most bitter: But there is nothing in the world more profitable than to pardon an enemy by imitation of our Saviour. For it is then that our conscience can assure us to be the children of God, and inheritors of his glory. We must not fear to be despised for esteeming virtue; for such contempt can only proceed from those

those who know not the true value of that glory which belongs to the just. There is no better way to revenge, than to leave it to God, who always doth his own business. When David wept for Saul, who was his enemy, his clemency did insensibly make degrees, by which he mounted up to the throne of Judah. A good work which comes from the spirit of vanity is like an empty mine, good for nothing. God, who is invisible, would have our aspects turned always toward him, and blind toward the world. Alms given by the sound of a trumpet make a great noise on the earth, but reap little fruit in heaven. The fly of vanity is a mischievous thing, which destroys all the perfumes of charity. What need we any spectators of our good works? every place is full where God is; and where he is not, there only is solitude.

ASPIRATIONS.

O God of all holy affections, when shall I love all that thou lovest, and have in horror all that displeaseth thy divine majesty? If I cannot love in some

+ person his defects and sins, I will love in
 him thine image, and in that I will ac-
 knowledge thy mercies. If he be a piece
 of broken glass; in that little piece, there
 will shine some lines of a God-creator,
 and of a God-redeemer. If thou hast
 chosen him to exercise my patience, why
 should I make him the object of my re-
 venge, since he gives me trouble to gain
 me a crown? He is a hammer to polish
 and make me bright; I will not hurt him,
 but reverence the arm that strikes me. I re-
 sign all vengeance into thy hands, since it
 is a right reserved for thy almighty power.
 And certainly the best revenge I can take,
 is to gratify my enemy. Give unto me
 (O most merciful prince) the grace to
 suffer, and let the sacrifice of my suffer-
 ings mount up to thy propitiatory throne.

*The Gospel for the first Saturday in Lent,
 St. Matthew vi.*

Of the Apostles danger at sea, and relief
 of our Saviour.

AND, when he had dismissed them he
 went into the mountain to pray; and
 when it was late, the boat was in the midst
 of

of the sea, and himself alone on the land. And seeing them labour in rowing, for the wind was against them, and about the fourth watch of the night, he cometh to them walking upon the sea; and he would have passed by them: But they, seeing him walking upon the sea, thought it was a ghost, and cried out, for all saw him, and were troubled. And immediately he talked with them, and said to them, have confidence, it is I, fear ye not. And he went up to them into the ship, and the wind ceased, and they were far more astonished within themselves, for they understood not concerning the waves, for their heart was blinded.

And, when they had passed over, they came into the land of Genesareth, and set to the shore. And when they were gone out of the boat, incontinent, they knew him, and running through that whole country, they began to carry about in couches those that were ill at ease, where they heard he was: And whithersoever he entered into towns, or into villages, or cities, they laid the sick in the streets, and besought him that they might touch the hem of his Garment; and as many as touched him were made whole.

MORALI-

MORALITIES.

1. **W**HAT a painful thing is it to row when Jesus is not in the boat? all our travail is just nothing, without God's favour: A little blast of wind is worth more than an hundred strokes of oars. What troublesome businesses there are? how many intricate families do labour much and yet advance nothing, because God withdraws himself from their iniquities? If he do not build, the workman destroys what he is building: but all falls out right to those that embark themselves with Jesus. They may pass to the Indies in a basket, when others shall miscarry in a good ship well furnished.

2. But how comes it about that the ship of the poor apostles is beaten so furiously by the winds and tempest? There are many ships with silver beaks, with fine linen sails and silken tackles, upon which the sea seems to smile. Do the waters reserve their choler only to vent it upon that ship which carries just persons? This is the course of man's life: the brave and happy men of this world enjoy their wishes,

wishes, but their ship doth perish in the harbour as it is sporting; whereas God, by his providence, gives tempests to his elect, that he may work a miraculous calm by his Almighty power. Dangers are witnesses of their floating, and combats are causes of their merit. Never think any man happy in his wickedness, for he is just like a fish that plays with the bait when the hook sticks fast in his throat. We must wait and attend for help from heaven patiently, without being tired, even till the fourth, which is the last watch of the night. All which proceeds from the hand of God comes ever in fit time; and that man is a great gainer by his patient attendance, who thereby gets nothing but perseverance.

3. They know Jesus very ill that take him for a phanthom or an illusion, and cry out for fear of his presence, which should make them most rejoice; so do those souls which are little acquainted with God, who live in blindness, and make much of their own darkness. Let us learn to discern God from the illusions of the world: the tempest ceaseth when he doth approach,
and

and the quietness of our heart is a sure mark of his presence, which fills the soul with splendor and makes it a delicious garden. He makes all good wheresoever he comes, and the steps which his feet leave are the bounties of his heart. To touch the hem of his garment cures all that are sick; to teach us; that the forms which cover the blessed sacrament are the fringes of his humanity which cures our sins.

ASPIRATIONS.

O Lord, my soul is in night and darkness, and I feel that thou art far from me. What billows of disquiet arise within my heart? what idle thoughts, which have been too much considered? Alas, most redoubted Lord and father of mercy, canst thou behold, from firm land, this poor vessel which labours so extremely, being deprived of thy most amiable presence? I row strongly, but can advance nothing, except thou come into my soul. Come, O my adored master, walk upon this tempestuous sea of my heart; ascend into this poor vessel; say unto me take courage, it is I. Think not that I shall

shall take thee for an illusion, for I know thee too well by thy powers and bounties to be so mistaken. The least thought of my heart will quiet itself to adore thy steps. Thou shalt reign within me; thou shalt disperse my cares; thou shalt recover my decayed senses; thou shalt lighten my understanding; thou shalt inflame my will; thou shalt cure all my infirmities: and, to conclude, thou only shalt work in me, and I will be wholly thine.

*The Gospel for the first Sunday in Lent,
St. Matthew iv.*

Of our Saviour's being tempted in the
desart.

THEN Jesus was led of the spirit into the desart, to be tempted of the devil; and when he had fasted forty days and forty nights, afterwards he was hungry: and the tempter approached and said to him, If thou be the son of God, command that these stones be made bread: who answered and said, It is written, not by bread alone doth man live, but by every word that proceedeth from the mouth of God.

Then

Then the devil took him up into the holy city, and set him, upon the pinnacle of the temple, and said to him, If thou be the son of God cast thyself down; for it is written, that he will give his angels charge over thee, and in their hands shall they hold thee up, lest perhaps thou knock thy foot against a stone. Jesus said unto him again, it is written, Thou shalt not tempt the Lord thy God.

Again the devil took him up into a very high mountain, and he shewed him all the kingdoms of the world, and the glory of them, and said to him, All these will I give thee, if, falling down, thou wilt adore me. Then Jesus said to him, Avoid Satan; for it is written, the Lord thy God shalt thou adore, and him only shalt thou serve. Then the Devil left him, and behold angels came and ministered to him.

MORALITIES.

I. **JESUS** suffered himself to be tempted, said faith St. Augustin, to the end he might serve for a mediator, for an example, and for a remedy to work our victory over all temptations. We must fight on his side: Our life is a continual warfare,

fare, and our days are champions which enter into the lists. There is no greater temptation than to have none at all: Sleeping water doth nourish poison; motion is the world's soul; fighting against temptations is the soul of virtue, and glory doth spring and bud out of tribulations. Virtue hinders not temptation, but surmounts it. Jesus fasted, saith the ordinary gloss, that he might be tempred, and is tempted because he did fast. He fasted forty days, and then was hungry; he did eat with his disciples the space of forty days after his resurrection, without any more necessity of meat than the sun hath of the earth's vapours; to make us thereby know, that it only appertained to him to teach that great secret how to manage want and abundance, by which St. Paul was glorified.

2. The first victory over a temptation is to know that which tempts us. Some temptations are gay and smiling at their beginning, as those of love and pleasure, which end in terrible and bitter storms: others are troublesome and irksome; others doubtful and intricate: others rapid and sudden, which seize upon their

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prey

prey like an eagle : others are close and catching. These are the snares of satan, who foams like a boar, roars like a lion, and hisserh like a serpent. We should always have an eye ready to mark from whence the temptation comes, whither it tends, what is the root of it, what the course, what the progress, and what power it may have over our spirit.

3. Solitude of heart, fasting, prayer, the word of God, are weapons of an excellent temper, which the word Incarnate teacheth us to use in this conflict. These things are to be used with discretion by the counsel of a good director, to whom a man must declare all his most secret thoughts, and bear a breast of crystal toward him, with a firm purpose to let him see all the inward motions of his heart. It is also good to note here, that our Lord would expressly be tempted in that desert which is between Jerusalem and Jericho, where the Samaritan (mentioned in the parable) did pour wine and oil into the sores of the poor wounded man ; to teach us that by this combat he came to cure the wounds of Adam and all his

race,

race, in the very place where they were received.

4. Sin is killed by flying the occasions of it. Absence, resistance, coldness, silence, labour, diversion, have overcome many assaults of the enemy. Sometimes a spider's web is strong enough to preserve chastity, and at other times the thick walls of Semiramis are not sufficient. God governs all, and a good will to concur with him is a strong assurance in all perils, and it will keep us untouch'd amidst the flames of lust.

5. Since it imports us so much to fight valiantly, let us bring the hearts of lions. Where is our christianity, if we do not give testimony of it to God both by our fidelity and courage? how many martyrs have been roasted and broiled because they would not speak one ill word? What honour can you expect by yielding at the first entrance to a temptation? Look not upon the violence of it, but contemplate the crown which you should gain by conquering it: think at your entrance how you will come off; and know, for certain, that he who truly considers the conse-

quence of a wicked action will never begin it.

6. Lent is the spring time for sanctified resolutions, it mortifies the body that the spirit may triumph; it is a time of grace which tends to salvation and mercy. It imports extremely to commend all to God at the beginning: to sanctify this fasting, which is a part of our devotion, we must abstain from flesh, and be content with one meal at seasonable hours, without making overlarge collations; except age, infirmity or weakness, labour, or necessity of other functions, shall dispense with our diet: for those who are unable to fast, suffer more by their disability than others do by fasting. It is good to follow the counsel of Athanasius, who adviseth to eat late and little, and at a table where is but one sort of meat. We must also fast by abstinence from vice. For to weaken our body, and yet nourish our naughty passions, is to fast as the devils do, who eat nothing and yet devour the world by the rage of their malice. Sobriety is a stream which waters all virtues. Our soul and body are as the scales of a balance, if you pull

pull down the one, you raise up the other; and if you tame your flesh, it makes the spirit reign and govern.

ASPIRATIONS.

O Most merciful Lord, father and protector of all my life, how great are the temptations and snares whereunto I am subject; when I eat, drink, sleep, when I do business, when I am both in conversation and solitude? Whither shall this poor soul go which thou hast thrown into a body so frail, in a world so corrupt, and amongst the assaults of so many pernicious enemies? Open, O Lord, thine eyes for my guidance, and compassionate my infirmities: without thee I can do nothing, and in thee I can do all that I ought. Give me, O Lord, a piercing eye to see my danger, and the wings of an eagle to fly from it, or the heart of a lion to fight valiantly, that I may never be wanting in my duty and fidelity to thee. I owe all that I am or have to thy gracious favour, and I will hope for my salvation, not by any proportion of my own virtues, which are weak and slender, but by thy boundless liberalities,

liberalities, which only do crown all our good works.

The Gospel for Monday the first week in Lent, out of St. Matthew xxv.

Of the judgment day.

AND when the son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty. And all nations shall be gathered together before him, and he shall separate them one from another, as the pastor separateth the sheep from the goats: and shall set the sheep at his right hand, but the goats at his left.

Then shall the king say to them that shall be at his right hand: *come ye blessed of my father, possess you the kingdom prepared for you from the foundation of the world: for I was hungred, and you gave me to eat: I was athirst, and you gave me to drink: I was a stranger, and you took me in: naked, and you covered me: sick, and you visited me. I was in prison, and you came to me.* Then shall the just answer him, saying, Lord, when did we see thee hungred, and fed thee?
Athirst,

Atthirst, and gave thee drink? and when did we see thee a stranger, and took thee in? or naked, and covered thee? or when did we see thee sick, or in prison, and came to thee? And the king answering, shall say to them, Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me. Then shall he say unto them also that shall be at his left hand, get you away from me, you cursed, into everlasting fire, which was prepared for the devil and his angels: for I was hungred, and you gave me not to eat: I was athirst and you gave me not to drink; I was a stranger, and ye took me not in: naked, and you covered me not: sick, and in prison, and you did not visit me. Then they also shall answer him, saying, Lord when did we see thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister to thee? Then he shall answer them, saying, Amen, I say to you, as long as you did it not to one of these lesser, neither did you it to me. And these shall go into punishment everlasting, but the just into everlasting life.

MORALITIES.

BEHOLD here a gospel of great terror, where our spirit, like the dove of Noah, is placed upon the deluge of God's wrath, and knows not where to find footing. Every thing is most dreadful, but what can be more terrible than the certainty of God's judgment, join'd with the great uncertainty of the hour of our death? It is an unchangable decree, that we must all be presented before the high tribunal of the living God, to render a just account of all which our soul hath done while it was joined with our body, as we are taught by St. Paul. We must make an account of our time spent, of our thoughts, words, actions: of that we have done, and that we have omitted: of life, death, and of the blood of Jesus Christ, and thereupon receive a judgment of everlasting life or death. All men know that this must certainly be done, but no man knows the hour or moment when it shall be. So many clocks strike about us every day, and yet none can let us know the hour of our death.

2. O how great is the solitude of a soul in her separation from so many great incitements of the world, wherein many men live, and in an instant to see nothing but the good or ill we have done on either side us; what an astonishment will it be for a man suddenly to see all the actions of his life, as upon a piece of tapistry, spread before his eyes; where his sins will appear like so many thorns, so many serpents, so many venomous beasts? Where will then be that cozening veil of reputation, and reason of state, which as yet cover so many wicked actions? The soul shall, in that day of God, be shewed naked to all the world, and her own eyes will most vex her, witnessing so plainly what she hath done.

3. O what a parting water is God's judgment, which in a moment shall separate the metals so different? O what a division will then be made of some men which now live upon the earth? Some shall be made clear and bright like the stars of heaven, and others like coals burning in hell. O what a dreadful change will it be to a damned soul at her separation

tion from this life, to live only in the company of devils, in that piercing sense of torments, and eternal punishment? It is a very troublesome thing to be tied with silken strings in a bed of roses for the space of eight days together. What may we then think of a damned soul, which must dwell in a bed of flames so long as there shall be a God?

4. Make use of the time given you to work your salvation, and live such a life as may end with a happy death, and so obtain that favourable judgment which shall say, come, O thou soul, blessed of God my father, possess the kingdom which is prepared for thee from the beginning of the world. There is no better means to avoid the rigour of God's judgments, than to fear them continually. Imitate the tree, mentioned in an emblem, which being design'd to make a ship, and finding itself wind-shaken as it grew upon the land, said, what will become of me in the sea? If we be already moved in this world by the bare consideration of the punishment due to sin, think what it will be in that vast sea and dreadful abyss of God's judgment.

ASPIRATIONS.

O King of dreadful majesty, who dost justly damn, and undeservedly save souls; save me, O fountain of mercy. Remember thyself, sweet Jesus, that I was the cause of that great journey which thou tookest from God to man; and do not destroy me in that dreadful day which must decide the question of my life or death for all eternity. Take care of my last end, since thou art the cause of my beginning and the only cause of all that I am. O father of bounties, would'st thou stop a mouth which desires so earnestly to praise and confess thee everlastingly? Alas, O eternal sweetness, wouldst thou damn a soul which hath cost thee so much sweat and blood, giving it forever to those cruel and accursed powers of darkness? rather, O Lord, pierce my heart with such a fear of thy judgments, that I may always dread and never feel them: if I forget, awake my memory; if I fly from thee recall me again: if I defer my amendment, stay for me; if I return, do not despise my soul, but open those arms of mercy which

which thou didst spread upon the cross with such rigorous justice against thyself, for satisfaction of my sins.

The Gospel for Tuesday the first week in Lent, out of St. Matthew xxi.

Jesus Drove the buyers and sellers out of the temple.

AND when he was entred Jerusalem, the whole city was moved, saying, who is this? And the people said, this is Jesus the prophet of Nazareth in Galilee. And Jesus entred into the temple of God and cast out all that sold and bought in the temple, and the tables of the bankers, and the chairs of them that sold pigeons he overthrew; and he said to them, it is written, my house shall be called the house of prayer, but you have made it a den of thieves. And there came to him the blind and the lame in the temple, and he healed them. And the chief priests and scribes, seeing the marvelous things that he did and the children crying in the temple, and saying, Hosanna to the son of David, they had indignation, and said to him, hearest thou what these say? And Jesus

Jesus said to them, very well; have you never read that out of the mouths of infants and sucklings thou hast perfected praise? And leaving them he went forth out of the city into Bethania and remained there.

MORALITIES.

I. **J**ESUS, entering into Jerusalem, went straight to the temple, as a good son goes to his father's house, as a high priest to the sanctuary, and as a sacrifice to the altar. He doth very lively interest himself in the goods of his heavenly father, and chaseth out every profane thing out of that sacred place, to give thereby glory to the living God, and to put all things in order. It is a wicked stain to religion when ecclesiastical persons are vicious and when churches are profan'd. Saint Chrysostom saith, that priests are the heart of the church, but when they are wicked they turn all into sin. A decaying tree hath always some ill quality about the root; so when any people are without discipline the pastors are without virtue. The want of reverence in Churches begets the contempt of God; they cannot have Jesus in

their hearts when they give him affronts even in his own temple.

2. His house, saith he, is a house of prayer; but your heart should be the sanctuary, and your lips the door. So long as you are without the exercise of prayer you shall be like a bee without a sting, which can make neither honey nor wax. Prayer is the chiefest and most effectual means of that angelical conversation to which God calls us by the merits of his passion, and by the effects of his triumphant resurrection. It is the sacred business which man hath with God; and, to speak with St. Gregory Nazianzen, it is the art to make our souls divine. Before all things you must put into an order the number, the time, the place, the manner of your prayers; and be sure that you pay unto God this tribute with respect, fervor and perseverance. But if you desire to make a very good prayer, learn betimes to make a prayer of all your life. Incense hath no smell without fire, and prayer is of no force without charity. A man must converse innocently, purely, with men, that desires to treat worthily with God.

3. Keep

3. Keep your person and your house clean from ill managing all holy things, and from those irreverences which are sometimes committed in churches. It is a happy thing for a man to be ignorant of the trade of buying and selling benefices, and to have no intercourse with the tribunals of iniquity. Many other sins are written in sand, and blown away with a small breath of God's mercy; but the faults of so great impiety are carv'd upon a corner of the altar, with a graver of steel, or with a diamond point, as the prophet saith. He deserves to be made eternally culpable who dries up the fountain which should wash himself, or poisons the stream which he himself must drink, or contaminates the sacraments which are given him to purify the soul.

ASPIRATIONS.

SPIRIT of God, which, by reason of thy eminent height, canst pray to nobody, and yet by thy divine wisdom makest all the world pray to thee. Give me the gift of prayer, since it is the mother of wisdom, the seal of virginity, the sanc-

tuary of our evils and fountain of all our good. Grant that I may adore thee in spirit with reverence, steadfastness, and perseverance; and if it be thy divine pleasure that I pray unto thee as I ought, inspire unto me, by thy virtue, such prayers as thou wilt hear by thy bounty.

The Gospel for Wednesday the first week of Lent, out of St. Matthew xii.

The pharisees demand a sign of Jesus.

THEN answered him certain of the scribes and pharisees, saying, master, we would see a sign from thee; who answered, and said to them;

The wicked and adulterous generation seeketh a sign, and a sign shall not be given it, but the sign of Jonas the prophet: for as Jonas was in the whale's belly three days and three nights, so shall the son of man be in the heart of the earth three days and three nights. The men of Nineveh shall rise in the judgment with this generation, and shall condemn it, because they did penance at the preaching of Jonas: and behold more than Jonas here. The
queen

queen of the south shall rise in the judgment with this generation, and shall condemn it because she came from the ends of the earth to hear the wisdom of Solomon; and behold more than Solomon here. And when an unclean spirit shall go out of a man he walketh through dry places, seeking rest and findeth none. Then he saith, I will return into my house whence I came out; and coming he findeth it vacant, swept with besoms, and trimmed; then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there; and the last of that man be made worse than the first. So shall it be also to this wicked generation.

As he was yet speaking to the multitude, behold his mother and his brethren stood without, seeking to speak to him; and one said unto him, behold thy mother and thy brethren stand without seeking thee. But he answering him that told him, said, who is my mother, and who are my brethren? And stretching forth his hand upon his disciples, he said, behold my mother and my brethren: for whosoever shall do the will of my father that is in heaven, he is my brother, and sister, and mother.

MORALITIES.

1. **T**IS a very ill sign when we desire signs to make us believe in God. The signs which we demand to fortify our faith, are oft times marks of our infidelity. There is not a more dangerous plague in the events of worldly affairs, than to deal with the devil, or to cast nativities. All these things fill men with more faults than knowledge. For divine oracles have more need to be revered than interpreted. He that will find God must seek him with simplicity and profess him with piety.

2. Some require a sign, and yet between heaven and earth all is full of signs. How many creatures soever there are, they are all steps and characters of the divinity. What a happy thing is it to study what God is by the volume of time, and by that great book of the world? There is not so small a flower of the meadows, nor so little a creature upon earth, which doth not tell us some news of him. He speaks in our ears by all creatures, which are so many organ pipes to convey his spirit and voice to us. But he hath no sign so great

great as the word incarnate, which carries all the types of his glory and power. About him only should be all our curiosity, our knowledge, our admiration and our love ; because in him we can be sure to find all our repose and consolation.

3. Are we not very miserable, since we know not our own good but by the loss of it, which makes us esteem so little of those things which we have in our hands? The Ninevites did hear old Jonas the prophet: The queen of Sheba came from far to hear the wisdom of Solomon: Jesus speaks to us usually from the pulpits, from the altars ; in our conversations, in our affairs and recreations: and yet we do not sufficiently esteem his words nor inspirations. A surfeited spirit dislikes honey, and is distasted with manna, raving after the rotten pots of Egypt. But it is the last and worst of all ills to despise our own good. Too much confidence is mother of an approaching danger: A man must keep himself from relapses, which are worse than sins, which are the greatest evils of the world; he that loves danger shall perish in it. The first sin brings with it one
lost
devil,

devil, but the second brings seven. There are some who vomit up their sins as the sea doth cockles, to swallow them again. Their life is nothing but an ebbing and flowing of sins, and their most innocent retreats are a disposition to iniquity. For as boiled water doth soonest freeze, because the cold works upon it with the greater force, so those little fervors of devotion which an unfaithful soul feels in confessions and receiving, if it be not resolute quite to forsake wickedness, serve for nothing else but to provoke the wicked spirit to make a new impression upon her: It is then we have most reason to fear God's justice, when we despise his mercy. We become nearest of kin to him when his ordinances are followed by our manners, and our life by his precepts.

ASPIRATIONS.

O Word incarnate, the great sign of thy heavenly father, who carriest all the marks of his glory and all the characters of his powers: It is thou alone whom I seek, whom I esteem and honour; all that I feel, all I understand, all that
I feel,

I feel, is nothing to me, if it do not carry thy name, and take colour from thy beauties, or be animated by thy spirit. Thy conversation hath no trouble, and thy presence no distaste. O let me never lose by my negligence what I possess by thy bounty. Keep me from relapses, keep me from the second gulph and second hell of Sin. He is too blind that profits nothing by experience of his own wickedness, and by a full knowledge of thy bounties.

*The Gospel for Thursday the first week in
Lent, out of St. Matthew xv.*

Of the woman of Canaan.

AND Jesus went forth from thence,
and retired into the quarters of Tyre
and Sidon. And behold a woman of Canaan
came forth out of these coasts, and crying out,
said to him, Have mercy on me, O Lord, the
son of David, my daughter is sore vexed of
a devil; who answered her not a word. And
his disciples came and besought him, saying
dismiss her, because she crieth out after us:
And

And he answering, said : I was not sent but for the sheep that are lost of the house of Israel. But she came and adored him, saying, Lord help me : who answering, said ; it is not good to take the bread of children, and to cast it to the dogs : but she said, yea, Lord ; for the dogs also eat of the crumbs that fall from the tables of their masters. Then Jesus answering, said to her, O woman, great is thy faith, be it done to thee as thou wilt : and her daughter was made whole from that hour.

MORALITIES.

I. **O**UR Saviour Jesus Christ, after his great and wondrous descent from heaven to earth ; from being infinite to be finite ; from being God, to be man ; used many several means for salvation of the world. And behold, entring upon the frontiers of Tyre and Sidon, he was pleased to conceal himself : but it is very hard to avoid the curiosity of a woman, who seeking his presence, was thereby certain to find the full point of her felicity. A very small beam of illumination reflecting upon her carried her out of her country, and a little spark of light brought her to find

find out the clear streams of truth. We must not be tired with seeking God ; and when we have found him his presence should not diminish but increase our desire to keep him still. We are to make entrance into our happiness by taking fast hold of the first means offered for our salvation, and we must not refuse or lose a good fortune which knocks at our door.

2. Great is the power of a woman when she applies herself to virtue ; behold, at one instant, how one of that sex assails God and the devil ; prevailing with the one by submission, and conquering the other by command : and he which gave the wide sea arms to contain all the world, finds his own arms tied by the chains of prayer which himself did inspire. She draws unto her, by a pious violence, the God of all strength ; such was the fervency of her prayer, such was the wisdom of her answers, and such the faith of her words. As he passeth away without speaking, she hath the boldness to call him to her ; whilst he is silent, she prays ; when he excuseth himself, she adores him ; when he refuseth her suit, she draws him
to

to her. To be short, she is stronger than the patriarch Jacob; for when he did wrestle with the angel he returned lame from the conflict; but this woman, after she had been so powerful with God, returns straight to her house, there to see her victories and possess her conquests.

3. Mark with what weapons she overcame the greatest of all conquerors; charity drew her from home to seek health for her daughter, because like a good mother, she loved her not with a luxurious love; but in her affliction, feeling her dolours, by their passionate reflection upon her heart. Her faith was planted on so firm a rock, that amongst all the appearance of despair, her hope remain'd constant. Humility did effect, that the name of dog was given her for a title of glory, she making profit of injuries, and converting into honour the greatest contempt of her person. Her words were low and humble; but her faith was wondrous high, since in a moment she chased away the devil, saved her daughter, and changed the word dog into the name of a sheep of Christ's flock, as *Sedulius* writes. Perseverence

verence was the last of her virtues in the combat, but it was the first which gain'd her crown. If you will imitate her in these four virtues, love, faith, humility, and perseverance, they are the principal materials of which the body of your perfection must be compounded.

ASPIRATIONS.

O Jesus Christ, son of *David*, I remember well that thy forefather did by his harp chase away a devil from Saul: And wilt not thou, who art the father of all blessed harmonies, drive away from me so many little spirits of affections, appetites and passions, which trouble and discompose my heart; this poor soul, which is the breath of thy mouth, and daughter of thine infinite bounties, is like the sun under a cloud possessed with many wicked spirits; but it hath none worse than that of self-love. Look upon me, O Lord, with thine eyes of mercy, and send me not away with silence, since thou art the word. Rather call me dog, so that I may be suffered to gather up the crumbs which fall from thy table. What-

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soever proceeds from thy mouth is sacred, and must be taken by me as a relic. If thou say I shall obtain my desire, I say I will have no other than what thou inspirest; and I can be contented with nothing but what shall be thy blessed will and pleasure.

The Gospel for Friday the first week in Lent, St. John v.

Of the probatic pond.

A*FTER these things there was a festival day of the Jews, and Jesus went up to Jerusalem: and there was at Jerusalem, upon Probatica, a pond, which in Hebrew is named Bethesda, having five porches. In these lay a great multitude of sick persons, of blind, lame, withered, expecting the stirring of the water. And an angel of our Lord descended at a certain time into the pond, and the water was stirred. And he that had gone down first into the pond, after the stirring of the water, was made whole of whatsoever infirmity he was holden. And there was a certain man there that had been*
eigh

eight and thirty years in this infirmity. Him when Jesus had seen lying, and knew that he had been now a long time in that case, he said to him, *Wilt thou be made whole?* The sick man answered him, *Lord, I have no man, when the water is troubled, to put me into the pond: for whilst I come another goeth down before me.* Jesus said to him, *arise, take up thy bed and walk.* And forthwith he was made whole: and he took up his bed, and walked. And it was the sabbath that day. The Jews therefore said to him that was healed, *it is the sabbath, thou mayst not take up thy bed.* He answered them, *he that made me whole, he said to me, take up thy bed and walk.* They asked him therefore, *what is that man that said to thee take up thy bed and walk?* But he that was made whole knew not who it was: for Jesus shrunk aside from the multitude standing in the place. Afterwards Jesus finding him in the temple, said to him, *Behold, thou art made whole; sin no more, lest some worse thing chance to thee.* That man went his way and told the Jews that it was Jesus that made him whole.

MORALITIES.

ALL the world is but one great hospital, wherein so many persons languish, expecting the moving of the water, and the time of their good fortune. The angels of earth, which govern our fortunes go not so fast as our desires. But Jesus, who is the great angel of council, is always ready to cure our maladies, to support our weakness, and make perfect our virtues. We need only to follow his motions and inspirations to meet with everlasting rest. It is a lamentable thing that some can patiently expect the barren favours of men twenty or thirty years together, and yet will not continue three days in prayer to seek the inestimable graces of God.

2. The first step we must make toward our salvation, is, to desire it. That man is worthy to be eternally sick who fears nothing else but the loss of his bodily health. Men generally do all that they possibly can to cure their corporal infirmities; they abide a thousand vexations, which are but too certain, to recover a health which is most uncertain. And as for the
passions

passions of the mind, some love the fevers of their own love, and their worldly ambition, above their own life. They suck the head of a venomous asp, and are killed by the tongue of a viper. They will not part with that which kills them; and if you take from them the worm which makes them itch, or the Executioner who doth indeed torment them, they believe you take away the chiefest of their felicity. Happy is that soul which holds nothing so dear in this world but will forsake it willingly to find God, and will spare nothing to gain paradise.

3. There is nothing more common, nor so rare, as man. The world is full of vicious and unprofitable men: But to find one very compleat in all good things, is to find a direct Phoenix. There are more busineses without men than men without busineses. For how many charitable employments might many lazy and idle persons find out? So many poor mens' affairs continue at a stand, so many miserable creatures languish, so many desolate persons long to find some man, who, with little trouble to himself, would take some

small care of their affairs, and make up a little piece of their fortunes. Jesus is the man of God desired of all ages; to him we must apply ourselves, since he is both life, and truth. By him we may come to all happiness, by him we may live in the fountains and streams of life, and in him we may contemplate the chiefest of all truths.

ASPIRATIONS.

WHAT patience have I in committing sins, and how impatient am I in my sufferings for them? I am ever most ready to execute vice, and unwilling to abide the punishment. O good God, there are many years in which I have retained an inclination to this disorder, to that sin. My soul is bound as it were with iron chains in this unhappy bed; will there be no angel to move the water for me? But art not thou the Lord and prince of angels? Then I most humbly beseech thee, O blessed Saviour, to command, and by thy only word my affairs will go well, and receive a happy dispatch; my body will become sound, my soul innocent, my heart at rest, and my life an eternal glory.

The

*The Gospel for Saturday the first week in
Lent, and the Sunday following out of
St. Matthew xvii.*

Of the transfiguration of our Lord.

AND after six days Jesus taketh unto him Peter and James, and John his brother, and bringeth them into a high mountain apart; and he was transfigured before them. And his face did shine as the sun, and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him. And Peter answering, said to Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them: and lo! a voice out of the cloud, saying, This is my beloved son, in whom I am well pleased, hear ye him. And the disciples hearing it, fell upon their face, and were sore afraid. And Jesus came and touched them; and he said to them, arise, and fear not. And they lifting up their eyes, saw no body but only Jesus. And as they descended from the mount, Jesus commanded them, saying,

saying, tell the vision to no body till the son of man be risen from the dead.

MORALITIES.

I. **T**HE words of the prophet Hosea are accomplished; the nets and toils planted on mount Tabor, not to catch birds but hearts. The mountain which before was a den of tygers and panthers (according to the story) is now beautified by our Saviour, and becomes a place full of sweetness and ravishments. Jesus appears transfigured in the high robes of his glory. The cloud made him a pavilion of gold, and the sun made his face shine itself. The heavenly father doth acknowledge his son as the true prince of glory; Moses and Elias both appear in brightness, the one bearing the tables of the law and the other carried in a burning chariot, as Origin saith, which made the apostles know him. For the Hebrews had certain figures of the most famous men of their nation in books. They both, as St. Luke saith, were seen in glory and majesty, which fell upon them by reflexion of the beams which came from the

the body of Jesus, who is the true fountain of brightness. The apostles lose themselves in the deliciousness of this great spectacle; and by seeing more than they ever did, desired to lose their eyes. So the world is most contemptible to him that knows how to value God as he ought. So many fine powders, so many pendants and favours of glass, so many towers and columns of dirt plaister'd over with gold, are followed by a million of idolaters. To conclude, so many worldly jewels are like the empty imaginations of a sick spirit, not enlightened by the beams of truth. Let us rely upon the word (saith St. Augustine) which remains for ever, while men pass like the water of a fountain, which hides itself in the spring, shews itself in the stream, and loseth itself at last in the sea. But God is always himself; there needs no tabernacle made by the hands of man to remain with him, for in paradise he is both the God and the temple.

2. Tabor is yet but a small pattern, we must get all the piece; we must go to the palace of angels and brightness, where
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the tabernacles are not made by the hands of men. There we shall see the face of the living God clearly, and at full: There the beauties shall have no veils to hide them from us: our being shall have no end: our knowledge will not be subject to error, nor our loves and affections to displeasure. O what a joy will it be to enjoy all, and desire nothing; to be a magistrate without a successor; to be a king without an enemy; to be rich without covetousness; to negotiate without money, and to be ever living without fear of death.

3. But who can get up to this mountain, except he of whom the prophet speaks, who hath innocent hands and a clean heart? who hath not received his soul of God in vain, to bury it in worldly pelf? To follow Jesus we must transform ourselves into him, by hearing and following his doctrine, since God the father proposes him for the teacher of mankind, and commands us to hearken unto him. We must follow his examples, since those are the originals of all virtues. The best trade we can practise in this world, is that
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of transfiguration; and we may do it by reducing our form to the form of our Lord, and walking upon earth like men in heaven: Then will the sun make us have shining faces when purity shall accompany all our actions and intentions. Our cloaths shall be as white as snow, when we once become innocent in our conversations; we shall then be ravish'd like the apostles; and after we have been at mount Tabor, we shall be blind to the rest of the World, and see nothing but Jesus. It is moreover to be noted, that our Saviour did at that time entertain himself with discourse of his great future sufferings, and of his death, to teach us that his cross was the step by which he mounted up to beatitude.

ASPIRATIONS.

O Blessed palace, O magnificent Tabor, which this day didst hold upon thee the prince of glory; I love and admire thee, but I admire somewhat else above thee: It is the heavenly Jerusalem, that triumphant company, that face of God; where all those beauties are, which shall
never

never cease to be beauties. It is for that I live, for that I die, for that I languish with a holy impatience. O my Jesus, my most benign Lord, transform me then into thee, that I may thereby be transformed into God. If I have carried the earthly image of Adam, why should I not also carry the form of Jesus? Catch me, O Lord, within those rissued nets, and golden toils of brightness, which thou didst plant upon this sacred mountain. It is there I would leave mine eyes, it is there I resolve to breathe out my soul. I ask no tabernacles to be there built for me, I have long since contemplated thy heart, O father of essences and all bounties as the most faithful abode of my eternity.

*The Gospel for Monday the second week in
Lent, St. John viii.*

Jesus said unto the Jews, where I go,
ye cannot come.

*Again therefore Jesus said unto them,
I go, and you shall seek me, and shall
die in your sin. Whither I go, you cannot
come.*

come. The Jews therefore said, why? will he kill himself: because he saith, whither I go, you cannot come. And he said to them, you are of this world, I am not of this world. Therefore I say to you, that you shall die in your sins. For if you believe not that I am he, ye shall die in your sins. They said therefore to him, Who art thou? Jesus said to them, The beginning, who also spake to you. Many things I have to speak and judge of you; but he that sent me is true: and what I have heard of him, these things I speak in the world. And they knew not that he said to them, that his father was God. Jesus therefore said to them, when you shall have exalted the son of man, then you shall know that I am he; and of myself I do nothing, but as the father hath taught me: these things I speak, and he that sent me is with me: and he hath not left me alone, because the things that please him I do always.

MORALITIES.

1. **O**NE of the greatest misfortunes of our life is, that we never sufficiently know our own good till we lose it. We fly from that we should seek; we seek

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that we should avoid ; and never begin to bewail our losses but when they are not to be recovered. Those Jews possessed an inestimable treasure, by the presence and conversation of the son of God ; but they set light by it, and so at last they lamented amongst eternal flames what they would not see in so clear a light. Let us take heed of despising holy things, and avoid hardness of heart, which is a gulph of unavoidable mischiefs,

2. It is strange that God is so near us, and yet we so far from him. That which hinders us from finding him, is, because he is above, and we below. We are too much for the world ; too fast nailed to the earth ; too much bound to our superfluous business and cares of this life ; and too much subject to our own appetites. He must not be a slave to his body, that pretends to receive good from God, who is a spirit : He must not embark himself deeply into worldly matters, who desires the society of angels. He must pass from his sense, to his reason ; from reason to grace ; from grace to glory. If you desire to find God, search for him as the

three

three kings did, in the manger, in his humility: look for him, as the blessed virgin did, in the temple, in his piety: seek him, as the *Maries* did, in his sepulchre, by the meditation of death: But stay not there, save only to make a passage to life.

3. When you have lifted me up to the cross, saith our Saviour, you shall know that I am the true son of God. And indeed it is a great wonder that the infinite power of that divinity would manifest itself in the infirmity of the cross. It was only for God to perform this great design, and ascend up to his throne of glory by the basest disgraces of the world. The good thief saw no other title or sign of his kingdom, but only his body covered over with blood and oppressed with dolours. He learned by that book of the cross, all the glory of paradise; and he apprehended that none but God could endure with such patience so great torments. If you will be children of God you must make it appear by participation of his Cross, and by suffering tribulation: by that sun our eagle tries his young ones; he who cannot abide that shining ray,

sprinkled with blood, shall never attain to beatitude: It is not comely to see the members of a head crowned with thorns sit in a rotten chair of delicacies.

ASPIRATIONS.

O Blessed Saviour, who dost lift up all the earth with three fingers of thy power, raise up a little this sinful mass of my body which weighs down itself so heavily. Give me the wings of an eagle to fly after thee, for I am constantly resolved to follow thee whithersoever thou goest: for though it should be within the shadow of death, what can I fear, being in the arms of life? I am not of myself, nor of the world which is so great a deceiver. Since I am thine by so many titles, which bind me to adoration, I will be so in life, in death, in time, and for all eternity. I will take part of thy sufferings, since they are the ensigns of our christian warfare. Tribulation is a most excellent engine; the more a man is kept under the higher he mounts: he descends by perfect humility, that he may ascend to thee by the steps of glory.

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*The Gospel for Tuesday the second week
in Lent, St. Matthew xxiii.*

Jesus said, the pharisees sit in Moses's chair, believe therefore what they say.

THEN Jesus spoke to the multitude and to his disciples, saying, upon the chair of Moses have sitten the scribes and pharisees. All things therefore whatsoever they shall say to you, observe ye, and do ye: but according to their works do ye not, for they say and do not: they bind heavy burthens, and improbable, and put them upon men's shoulders; but with a finger of their own they will not move them. But they do all their works to be seen of men; for they make broad their phylacteries, and enlarge their fringes. And they love the first places at suppers, and the first chairs in the synagogues; and salutations in the market-place, and to be called of men rabbi: but be you not called rabbi; for one is your master, and all you are brethren: and call none father to yourself upon earth, for one is your father, he that is in heaven: neither be ye called masters, for one is your master, Christ: he that is the greater of you shall be your servitor; and he that exalteth

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himself

himself shall be humble: and he that humbleth himself shall be exalted.

MORALITIES.

IT is a very dangerous error to think that our Saviour in this Gospel had a purpose to introduce anarchy, and to make all men equal. He sheweth in many places that he would have kings, princes, magistrates, fathers and doctors. But he would not have men come to honours by a vain ambition, nor others to honour them, but only as they have dependency upon the power of God Almighty. Let every soul, saith the apostle, be subject to higher powers, for there is no power but cometh from God: he gives us superiors, not for us to judge but obey. If a man cannot approve their manners, he must at least reverence the character of their authority. They should be good christians for themselves, but they are superiors for us. He that resisteth their power resists God, who ordain'd them: and all the great evils happening by heresies and rebellions, proceed from no other fountain but from contempt of powers

ers established by the decree of heaven. Men may pretend zeal ; but if there is no better sacrifice than that of obedience ; if great persons abuse their offices, God will find it out ; and as their dignities are great, so their punishment shall be answerable.

2. One of the greatest disorders of this life is, that we go for the most part, outwardly to please the world, and are little careful of a good inward application of ourselves to please God. Instead of taking the way of God's image, from whence we all come, we are content to have virtues only by imagination, and vices in their true essence. Nembroth professed himself a servant of the true God, and yet adored the fire in secret. Jesus hath many worshippers in words, but few in truth. Some stand upon formalities, others upon disguised habits ; others go as upon certain springs to make themselves accounted wise. Most men would seem what they are not, and much troubled to be seen what they are. All their time doth pass in fashions and countenances ; but death and God's judgments take off all those masks.

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3. To say that we have seen a man exteriorly devout and spiritual, except he be so inwardly, is to say we have seen a house without a foundation, a tree without a root, a vessel move upon the sea without a bottom, and an excellent clock without a spring. For the same which the foundation is to a house, the root to a tree, the bottom to a ship and the spring to a clock, the same is a man's interior life to all virtue. What is a man the better who resembles window-cushions, which are covered with velvet and stuff with hay? Or to be like the picture of Diana, in Homer's Iliads, which wept to some and laught to others? A little spark of a good conscience is better than all the lights of the world. Why do we crucify ourselves with so many dissimulations, so many ceremonies, so many enforcements upon our natures, to serve and please men, only to get smoke? he that sows wind, saith the prophet, shall reap a storm. Let us live to ourselves in the purity of a good conscience and a perfect humility, if we desire to live for ever with God. / Those shadows of false devotions

votions proceed from the leaves of that fig-tree wherewith Adam and Eve covered their nakedness: Do not we know that hypocrisy is the same thing to virtue which painting is to faces; and that it is the very moth which devours sanctity, and will at the day of judgment, make all those seem naked, which to the world seem well apparelled?

ASPIRATIONS.

O God of all truth, wherefore are there so many fictions, and counterfeit behaviours? Must we always live to please the eyes of others, and run after the shadow of vanity, which leaves nothing but illusion within our eyes and corruption in our manners? I will live unto thee, O fountain of lives, within whom all creatures have life. I will retire myself into my own heart, and negotiate with it by the secret feeling of a good conscience, that I may treat with thee. What need I the eyes of men, if I have the eyes of God? They alone are sufficient to do me good; since by the aspect they give happiness to all the saints.

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I will seek for thee, O my beloved Lord,
from the break of day till the dead time
of night. All places are solitary where
thou art not, and where thou art there
only is the fulness of all pleasures.

*The Gospel for Wednesday, the second
week in Lent, St. Matthew xx.*

The request of the wife of Zebedee for
her sons, James and John.

AND Jesus going up to Jerusalem,
took the twelve disciples secretly, and
said to them behold we go up to Jerusalem,
and the son of man shall be delivered to the
chief priest and to the scribes, and they shall
condemn him to death, and shall deliver him
to the Gentiles to be mocked, and scourged,
and crucified, and the third day he shall
rise again.

Then came to him the mother of the sons
of Zebedee, with her sons adoring and de-
siring something of him, who said to her,
what wilt thou? she said to him, say that
these my sons may sit one at thy right-hand,
and one at thy left-hand, in thy kingdom.

Matthew 20

And

And Jesus answering, said, you know not what you desire. Can you drink of the cup that I shall drink of? They say to him, we can; he saith to them, my cup indeed you shall drink of; but to sit on my right-hand and left, is not mine to give you, but to whom it is prepared of my father

MORALITIES.

I. **W**HAT a short life have we, and yet such a large and vast ambition? We fear every thing like mortal men, and yet desire all, as if we should be immortal upon earth. It is a strange thing to observe, how the desire of honour slides even amongst the most refin'd devotions. Some one is counted an angel of heaven amongst men, who hath not forsaken his pretence upon earth. Ambition sleeps in the bosoms of persons consecrated for the altars. It overthrows some whom luxury could not stir; and moves those whom avarice could not touch. We desire all to be known, and to seem what we are not: but this seeming is that which doth bewitch us. All passions grow old and weaker by age; only the
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the desire of worldly riches and honours, is a shirt which we never put off till we come to the grave. Why do we so extremely torment our poor life, by running after this shadow of honour, which we cannot follow without fear, nor lose without sorrow. Is it not strange folly, that men love such vanities till the very last instant of their own ruins, and fear nothing, so they may tumble into precipices of gold and silver.

2. What great pains you take for these Children, as if they did not more belong to God than you? you cast day and night where to place them, when the providence of God, which is the great harbinger of the world, hath already marked their lodgings. One is settled in a good religious course, another in the grave, another perhaps shall have more than is necessary to make him a good man. Eve imagined that her son Cain, having all the world, would have become some great God, when ambition made him a devil incarnate. You shall rarely make your children great saints by getting them great honours. You desire they should possess

possess all that which overthrows them : and pretending to make a building with one hand, you destroy it with the other. By all your earnest wishes, and all your laborious endeavours, for advancement of your children, you effect nothing, but thereby give them inticements to pleasure and weapons for iniquity.

3. Whereupon should we build our ambition, if not upon the blood of the holy lamb? At the foot of the cross we behold a God cover'd with blood, crown'd with thorns and reproaches, who warns us to be humble ; and at the same time we eagerly pursue worldly glory and ambition. We resemble that unhappy daughter of Miltiades, who prostituted herself under her father's trophies. By our unmeasurable hunting after honours amongst the ignominies of Jesus Christ, we abandon ourselves to dishonour, and make no other use of the cross but only to be a witness of our infidelity.

ASPIRATIONS.

AVOID, be gone ye importunate cares of worldly goods and honours; you little tyrants, which burn the blood with-

in our veins and fill the most innocent pleasures of our life with bitter sorrows, what have I more to do with you? My children shall be what God will. They shall be but too rich when they have virtue for their portion, and but too high when they shall see a true contempt of the world under their feet. God forbid that I should go about any worldly throne upon the holy lamb's blood, or that I should talk of honours when there is mention made of the holy cross. O Jesus, thou father of all true glory, thou shalt from henceforth be my only crown. All greatness, where thou art not, shall to me be only baseness; I will mount up to thee by the stairs of humility, since by those thou camest down to me. I will kiss the paths of mount Calvary, which thou hast sprinkled with thy precious blood, and esteem the cross above all worldly things, since thou hast consecrated it by thy cruel pains, and brought us forth upon that dolorous bed to the day of eternity.

*The Gospel for Thursday the second week
in Lent, out of St. Luke xvi.*

Of the rich glutton and poor Lazarus.

THERE was a certain rich man, and he was cloathed with purple and silk and he fared every day magnificently. And there was a certain beggar, call'd Lazarus, that lay at his gate full of sores, desiring to be filled of the crumbs that fell from the rich man's table; but the dogs also came, and licked his sores. And it came to pass that the beggar died and was carried of the angels into Abraham's bosom. And the rich man also died, and he was buried in hell, and lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus, in his bosom. And he crying, said, father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger into water to cool my tongue, because I am tormented in this flame. And Abraham said to him, son, remember that thou didst receive good things in thy life time, and Lazarus evil; but now he is comforted, and thou tormented. And beside all these things, between us and you there is fixed a great chaos; that they

which will pass from hence to you, may not, neither go from thence hither. And he said, then, father, I beseech thee, that thou wouldst send him to my father's house, for I have five brethren, for to testify unto them, lest they also come unto this place of torments. And Abraham said to him, they have Moses and the prophets, let them hear them. But he said, no, father Abraham, but if some man shall go from the dead to them, they will do penance. And he said unto him, if they hear not Moses and the prophets, neither if one shall rise again from the dead will they believe.

MORALITIES.

A Rich man and a poor meet in this world, the one laden with treasures, the other with ulcers. They both meet in the other world; the one in a gulph of fire, the other in an abyss of delights: their ends are as different as their lives were contrary; to teach us, that he which shall consider rightly the end of all worldly sins and vanities, will have in horror the desire of them. And as there is nothing for which godly poor men may not hope; so there is nothing which wicked rich men

men should not fear. He that is proud of riches is proud of his burdens and chains; but if he unload them upon the poor, he will be eased of his pain and secured in his way.

2. The life of man is a marvellous comedy, wherein the greatest part of our actions are play'd under a curtain, which the divine providence draws over them to cover us. It concealed poor Lazarus, and kept him in obscurity, like the fish which we never see till it be dead. But Jesus draws the curtain, and makes himself the historian of this good poor man; shewing us the state of his soul, of his body, of his life and death. He makes him appear in Abraham's bosom, as within the temple of rest and happiness, and makes him know to the rich man, as to the treasurer of hell's riches. Are not we unworthy the name which we carry, when we despise the poor, and hate poverty as the greatest misery? since the son of God having once consecrated it upon the throne of his manger, made it serve for his spouse during life, and his bride-maid at the time of his death.

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3. The rich glutton dreamed, and at the end of his dream found himself buried in hell. All those pomps of his life were scattered in an instant as so many nocturnal illusions, and his heart filled with eternal grief and torment. His first misery is a sudden, and unexpected and hideous change from a huge sea of delicacies into an unsufferable gulf of fire; where he acknowledges that one of the greatest vexations in misery is to have been happy. Another disaster which afflicts him is to see Lazarus, in Abraham's bosom, to teach us, that the damned are tormented by paradise, even to the very lowest part of hell; and that the most grievous of their torments, is, they can never forget their loss of God. So saith Theophylact, that Adam was placed over against the terrestrial paradise, from whence he was banished, that in his very punishment he might see the happiness he had lost by his foul fault. Now you must add to the rest of his sufferings the great chaos, which, like a diamond wall, is between hell and paradise, together with the privation of all comfort: those losses without remedy;

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that wheel of eternity, where death lasteth for ever, and the end begins again without ceasing, and the torments can never fall or diminish.

4. Do good with those goods which God hath given you, and suffer them not to make you wicked; but employ your riches by the hands of virtue: if gold be a child of the sun, why do you hide him from his father? God chose the bosom of rich Abraham to be the paradise of poor Lazarus: so may you make the needy feel happiness by your bounty; your riches shall raise you up when they are trodden under you feet. The prophet saith, you must sow in the field of alms, if you desire to reap in the harvest of mercy.

ASPIRATIONS.

O God of justice, I tremble at the terror of thy judgments. Great fortunes of the world, full of honour and riches, are fair trees, oft-times the more ready for the ax: their weight makes them apt to fall, and prove the more unhappy fuel for eternal flames. O Jesus, father

father of the poor and king of the rich, I most humbly beseech thee never give my heart in prey to covetousness, which, by loading me with land, may make me forget heaven. I know that death must consume me to the very bones, and I shall then possess nothing but what I have given for thee. Must I then live in this world (like a griffin) to hoard up much gold and silver, whereof I shall never have use, and still be vexed with care how to preserve it? O most merciful lord, suffer me not to be taught by hell-fire that which I may have neglected to learn out of thy gospel. I most heartily renounce all luxury and pomp of the world, and this carnal life, which would always busy itself about my body. If thou please to make me rich, I will be so for the poor; and if thou make me poor, I will make myself rich in thee, who art the true riches of thine elect.

*The Gospel for Friday the second week in
Lent, out of St. Matthew xxi.*

Of the master of a vineyard, whose son
was killed by his farmers.

ANother parable hear ye: A man there
was, an householder, who planted a
vineyard, and made an hedge round about it,
and digged in it a press, and built a tower,
and let it out to husbandmen, and went
forth into a strange country. And when the
time of fruit drew nigh, he sent his servants
to the husbandmen, to receive the fruits
thereof. And the husbandmen apprehending
his servants, one they beat, another they kill-
ed, and another they stoned. Again, he sent
other servants more than the former; and
they did to them likewise. And last of all,
he sent to them his son, saying, they will re-
verence my son. But the husbandmen seeing
the son, said within themselves, This is the
heir, come let us kill him, and we shall have
his inheritance. And apprehending him,
they cast him forth out of the vineyard, and
killed him. When therefore the Lord of the
vineyard shall come, what will he do to those
husbandmen? they say to him, The naughty
men

men he will bring to nought ; and his vineyard he will let out to other husbandmen, that shall render him the fruit of their Seasons.

Jesus saith to them, have you never read in the scriptures, The stone which the builders rejected, the same is made the head of the corner ? by our Lord was this done, and it is marvellous in our eyes. Therefore I say to you, that the kingdom of God shall be taken away from you, and shall be given to a nation yielding the fruits thereof. And he that falleth upon this stone, shall be broken : and on whom it falleth, it shall also bruise him. And when the chief priests and pharisees had heard his parables, they knew that he spake of them : and seeking to lay hands upon him, they feared the multitudes ; because they held him as a prophet.

MORALITIES.

I. **W**E have reason to fear all that is in us, yea, even the gifts of God : All his favours are so many chains ; if they bind us not to do our duty, they will bind us to the punishment due for that neglect. Our soul is given us by God as a thing borrowed from heaven, we must

must not be too prodigal of it. We must dig up ill roots as we do in land cultivated ; the time will come that we must render up the fruits ; and shall we then present thorns ? Examine every day how you profit, and what you do : draw every day a line, but draw it towards eternity. What can you hide from God, who knows all ? What can you repay to God, who gives all ? And how can you requite Jesus, who hath given himself ?

2. How many messengers doth God send to our hearts without intermission ? and how many inspirations which we reject ? So many sermons which we do not observe, and so many examples which we neglect. Jesus comes in person by the sacrament of the altar, and we drive him from us, to crucify him, when we place the devil and mortal sin in his room. What other thing can we expect, for reward of all these violences, but a most fearful destruction, if we do not prevent the sword of justice by walking in the paths of mercy ? Our vanities, which at first are like small threads, by the contempt of God's grace come to be great cables

cables of sin. He that defers his repentance is in danger to lose it, and will be kept out of the ark with the croaking raven, since he hath neglected the mourning of the sorrowful dove.

3. It is a most horrible thing to see a soul left to itself, after it hath so many times forsaken the inspirations of God. It becomes a desolate vineyard without enclosure. The wild boar enters into it, and all unclean and ravenous creatures do their sport and leap without controul. God hangs clouds over it, but will let no drop of water fall upon it. The sun never looks upon it with a loving eye; all there is barren, venomous, and near to hell. Therefore above all things we must fear to be forsaken of God. Mercy provoked changes itself into severe justice. All creatures will serve (as God's instruments) to punish a fugitive soul, which flies from him by her ingratitude, when he draws her to him by the sweetness of his benefits.

ASPIRATIONS.

ALAS, O great father of the world's family! I am confounded to see thy vineyard so ill ordered, made so barren and

and spoiled. My passions domineer like wild beasts, and devour the fruits due to thy bounty. I am heartily sorry I have so little esteemed thy graces, and to have preferred all that which makes me contemptible, before thee. I do this day renounce all the abuses of my soul. I will grow and prosper under thy blessings: I will flourish under thy aspect, and fructify under thy protection. Command only thy graces and sweet dews of heaven (which are as paps of thy favours) to rain upon me, and water this rotten trunk of my heart. Speak to that eye of love, that beautiful eye of Jesus, that it will shine but once with that ray which doth make souls happy for ever.

*The Gospel for Saturday the second week
in Lent, St. Luke xv.*

Of the prodigal child.

AND he said, a certain man had two sons, and the younger of them said to his father, Father give me the portion of substance that belongeth to me: and he divided

vided unto them the substance. And not many days after, the younger son gathering all his things together, went from home into a far country, and there he wasted all his substance, living riotously. And after he had spent all, there fell a sore famine in that country, and he began to be in need: and he went and cleaved to one of the citizens of that country, and he sent him into his farm to feed swine. And he would fain have filled his belly of the husks that the swine did eat, and no body gave unto him. And returning to himself, he said, How many of my father's hirelings have abundance of bread, and I here perish for famine? I will arise and will go to my father, and say to him, Father I have sinned against heaven, and before thee, I am not now worthy to be called thy son; make me as one of thy hirelings. And rising up he came to his father; and when he was yet far off, his father saw him, and was moved with mercy; and running to him fell upon his neck and kissed him. And his son said to him, Father, I have sinned against heaven, and before thee, I am not now worthy to be called thy son. And the father said to his servants, Quickly bring forth the first

stole,

stole, and do it on him, and put a ring upon his hand, and shoes upon his feet: bring the fatted calf, and kill it, and let us eat and make merry, because this my son was dead, and is revived; was lost and is found. And they began to make merry. But his elder son was in the field, and when he came and drew nigh to the house, he heard musick and dancing; and he called to one of his servants, and asked what these things should be; and he said to him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. But he had indignation; and would not go in. His father therefore going forth, began to desire him. But he answering, said to his father, Behold so many years do I serve thee, and I never transgressed thy commandment, and thou didst never give me a kid to make merry with my friends. But after that this thy son, that hath devoured his substance with whores, is come, thou hast killed for him the fatted calf. But he said to him, Son, thou art always with me, and all my things are thine: but it behoved us to make merry and be glad, because this thy brother was dead, and is revived; was lost, and is found.

MORALITIES.

1. **T**HIS parable is a true table expressing the excursions of a prodigal soul, and her return to the mercy of God by the way of repentance. Note, that the first step which she trod toward her own destruction (as Cain did) was her departing from God; not by changing of place, but of heart. It departed from the chiefest light, which made it fall into an eclipse of reason, and so into profound darkness. She diverted herself from the greatest bounty, which made her incline toward all wickedness, (being strayed from her sovereign Being) and made her become just nothing.

2. She continued in sin, as in a country which was just nothing, where she was vexed on all sides with disquiet, with cares, with fears and discontents. All sins toss their followers, as the ball is tossed at tennis. Vanity sends them to pride; pride to violence; violence to avarice; avarice to ambition; ambition to pomp and riot; pomp to gluttony; gluttony to luxury; luxury to idleness: idleness to

contempt

contempt and poverty; and poverty brings them to all worldly misery. For all mischiefs follow a wicked soul, which, departing from God, thinks to find a better condition.

3. Affliction opens the eyes of man, and makes him come to himself, that he may the better return to God. There is no journey so far as when a man departs from himself, not by place but by manners: A sea of licentiousness interposeth itself between his soul and innocence, to divorce her from the way of goodness: but God's grace is a burning wind which dries it up; and having brought man to himself, takes him by the hand and leads him even to God.

4. O what a happy thing it is to consider the effects of God's mercy in the entertainment of the good father to his prodigal son: The one had lost all which belong'd to a good son; but the other had not lost what belong'd to a good father. The son had yet said nothing, when paternal affection pleaded for him in the heart of his father, who felt the dolours of a spiritual labour; and his entrails were

moved to give a second birth to his son. Though he was old, yet he went the pace of a young man: charity gives him wings to fly to the embraces of his lost child. He is most joyful of all that comes with him, even of his very poverty. This, without doubt, should give us a marvellous confidence in God's mercy, when we seek it with hearty repentance. It is a sea of bounty which washeth away all that is amiss. Since he hath changed the name of master into that of father, he will rather command by love than reign by a predominate power. No man ought to despair of pardon, except he, who can be as fully wicked as God is good: none is so merciful as God, none is so good a father as he: for when you may have lost your part of all his virtues, you can never, (while you live) lose the possibility of his mercy. He will receive you between his arms without any other reason but your return by repentance.

5. The same parable is also a true glass, shewing the life of those unthrifles, who think they are born only for sport, for their bellies, and for pleasure. They

imagine their fathers keep for them the golden mines of Peru; and their life being without government, their expences are without measure. Some of them run through the world; they wander into all places, but never enter into a consideration of themselves. They return from foreign parts loaded with debts, and bring home nothing but some new fantastical fashions, cringes, and corantos. There are many of them in whom pride and misery continue inseparable; after they have lost their money and their brains. Their fathers are causes of their faults; by gathering so much wealth for those who know not how to use it. Yet, if they have the true repentance of the prodigal child, he must not deny them pardon: but mercy must not be had of those who ask it by a strong hand, or seek it by a counterfeit sorrow.

ASPIRATIONS.

IT is an accursed wandering, to travel into the country of nothing. Where pleasure drops down as water from a storm; the miserable consequences where-

of

of have leaden feet ; which never remove from the heart. Good God ! what a country is that, where the earth is made of quick-silver, which steals itself from under our feet when we think to tread upon it ? What a country is that, where, if a man gathered one bud of roses, he must be forced to eat a thousand thorns, and be companion with the most nasty filthy beasts, in their stinking ordures, and be glad to eat of their loathsome draff for want of other meat ? Alas, I have suffered, and such a misery as this is necessary to make me remember the happiness which I possessed in thy house. O merciful father, behold my prodigal soul which returns to thee, and will have no other advocate but thy goodness ; which as yet pleads for me within thy heart. I have consumed all that I had, but I cannot consume thy mercy ; for that is an abyss which surpasseth that of my sins and miseries. Receive me as a mercenary servant, if I may not obtain the name of a son. Why shouldst not thou receive that which is thine, since the wicked spirits have taken that which was not theirs ?

Father

Father shew me mercy, or else shew me a heart more fatherly than thine; and if neither earth nor heaven can find the like, to whom wouldst thou have me go but to thyself, who dost not yet cease to call me?

*The Gospel for the third Sunday in Lent,
St. Luke xi.*

Jesus cast out the devil which was dumb.

AND he was casting out a devil, and that was dumb. And when he had cast out the devil, the dumb spake, and the multitude marvelled. And certain of them said, In Belzebub the prince of devils he casteth out devils. And others, tempting, asked him a sign from heaven. But he seeing their cogitations, said to them, Every kingdom divided against itself shall be made desolate, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? because you say, that in Belzebub I do cast out devils; and if I in Belzebub cast out devils, your children, in whom do they cast out? Therefore they shall be your judges. But if I in the finger of God do

do cast out devils, surely the kingdom of God is come upon you. When the strong armed keepeth his court, those things are in peace that he possesseth; but if a stronger than he come upon him, and overcome him, he will take away his whole armour wherein he trusted, and will distribute his spoils; he that is not with me, is against me; and he that gathereth not with me scattereth. When the unclean spirit shall depart out of a man, he wandereth through places without water, seeking rest; and not finding, he saith, I will return into my house whence I departed. And when he is come, he findeth it swept with a besom, and trimmed. Then he goeth and taketh seven other spirits worse than himself, and, entering in, they dwell there. And the last of that man be made worse than the first.

And it came to pass when he said these things, a certain woman lifting up her voice out of the multitude, said to him, Blessed is the womb that bare thee, and the paps that thou didst suck. But he said, yea, rather, blessed are they that hear the word of God, and keep it.

MORALITIES.

1. **T**HE almond tree is the first which begins to flourish, and is often first nipt with frost. The tongue is the first thing which moves in a man's body, and is soonest caught with the snares of satan. That man deserves to be speechless all his life, who never speaks a word better than silence.

2. Jesus, the eternal word of God came upon earth to reform the words of man: his life was a lightning, and his word a thunder, which was powerful in effect, but always measured within his bounds. He did fight against ill tongues in his life, and conquered them all in his death. The gall and vinegar which he took to expiate the sins of this unhappy tongue, do shew how great the evil was, since it needed so sharp a remedy. He hath cured by suffering his dolours, what it deserved by our committing sins. Other vices are determined by one act, the tongue goes to all: it is servant to all malicious actions, and is generally confederate with the heart in all crimes.

3. We

† 3. We have just so much religion as we have government of our tongues: A little thing serves to tame wild beasts, and a small rudder will serve to govern a ship. Why then cannot a man rule so small a part of his body? It is not sufficient to avoid lying, perjuries, quarrels, injuries, slanders and blasphemies; such as the scribes and pharisees did vomit out in the gospel against the purity of the son of God: we must also repress idle talk, and other frivolous and unprofitable discourses. There are some persons who have their hearts so loose, that they cannot keep them within their breasts, but they will quickly swim upon their lips, without thinking what they say, and so make a shift to wound their souls.

4. Imitate a holy father called Sifus, who prayed God thirty years together every day, to deliver him from his tongue, as from a capital enemy: You shall never be very chaste of your body, except you do very well bridle your tongue. For looseness of the flesh proceeds sometimes from liberty of the tongue. Remember yourself, that your heart should go like
a clock,

a clock, with all the just and equal motions of his springs; and that your tongue is the finger, which shews how all the hours of the day pass. When the heart goes on one side, and the tongue on another, it is a sure desolation of your spirit's kingdom. If Jesus set it once at peace and quiet, you must be very careful to keep it so; and be very fearful of relapses. For the multiplying of long continued sins brings at last hell itself upon a man's shoulders.

ASPIRATIONS.

O Word incarnate, to whom all just tongues speak, and after whom all hearts do thirst and languish; chase from us all prating devils, and also those which are dumb: the first provoke and loose the tongue to speak wickedly, and the other bind it when it should confess the truth. O peace-making Solomon, appease the divisions of my heart, and unite all my powers to the love of thy service. Destroy in me all the marks of Satan's empire, and plant there thy trophies and standards, that my spirit be never like those

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devils

devils which seek for rest, but shall never find it. Make me preserve inviolable the house of my conscience, which thou hast cleansed by repentance, and cloathed with thy graces; that I may persevere to the end, without relapses, and so obtain happiness without more need of repentance.

The Gospel for Monday the third week in Lent, St. Luke iv.

Jesus is required to do miracles in his own country.

AND he said to them, certes, you will say to me this similitude, physician cure thyself: As great things as we have heard done in Capernaum, do also here in the country, and he said, Amen, I say to you, that no prophet is accepted in his own country. In truth, I say to you, there were many widows in the days of Elias in Israel, when the heavens were shut three years and six months, when there was a great famine made in the whole earth; and to none of them was Elias sent, but unto Sarepta of Sidon, to a widow woman. And there were many lepers in Israel under Elizeus the prophet, and none of them

them made clean but Naaman the Syrian. And all in the synagogue were filled with anger, hearing these things. And they rose and cast him out of the city: And they brought him to the edge of the hill whereupon their city was built, that they might throw him down headlong. But he passing through the midst of them, went his way.

MORALITIES.

I. **T**HE malignity of man's nature undervalueth all that which it hath in hand, and little esteems many necessary things because they are common. The sun is not counted rare, because it shines every day; and the elements are held contemptible, since they are common to the poor as well as the rich. Jesus was despised in his own country, because he was there known to all the world, and the disdain of that ungrateful nation closed the hands of his great bounty. Is it not a great unhappiness to be weary and tired with often communicating? To be wicked because God is good, and to shut up ourselves close when he would impart himself to us? Men make little account

of great benefits and spiritual helps, for that they have them present. They must lose those favours to know them well, and seek outrageously, without effect, what they have kickt away with contempt because it was easily possess.

2. The choices and elections of God are not to be comprehended within our thoughts, but they should be adored by our hearts. He is master of his own favours, and doth what he will in the kingdoms of nature, grace and glory. He makes vessels of potter's-earth, of gold and silver. He makes holy-days and work-days, saith the wise man. His liberties are as free to him as his thoughts. We must not examine the reason why he doth elevate some and abase others. Our eye must not be wicked because his heart is good. Let us content ourselves that he loves the humble, and to know, that the lowest place of all is most secure. No man is made reprobate without justice; no man is saved without mercy. God creates men to repair in many that which he hath made; and also to punish, in the persons of many, that which he hath not made.

3. Jesus

3. Jesus doth not cure his brethren, and yet cures strangers ; to shew that his powers are not tied to any nation, but to his own will. So likewise the graces of God are not to be measured according to the nature of him who receives them, but by the pure bounty of him who gives them. The humility of some doth call him, when the presumption of others doth estrange him. The weak grounds of a dying law did no good to the Jews, who disdained the grace of Jesus Christ : and that disdain deprived them of their adoption ; of the glory of the New Testament ; of all the promises, and of all magistracy. They lost all, because they would keep their own wills. Let us learn by the grace of God to desire earnestly that good which we would obtain effectually. Persons distasted and surfeited cannot advance much in a spiritual life. And he that seeks after perfection coldly, shall never find it.

ASPIRATIONS.

THY beauties, most sweet Jesus, are without stain, thy goodness without reproach, and all thy conversation with-

out importunity. God forbid I should be of the number of those souls which are distasted with manna, and languish after the onions of Egypt. The more I taste thee, the more I incline to do thee honour. Familiarity with an infinite thing begets no contempt, but only from those whom thou dost despise for their own faults. O what high secrets are thy favours! O what abysses are thy graces! We may wish and run; but, except thou co-operate, nothing is done. If thou cease to work, all is undone. I put all my happiness into thy hands: It is thou alone which knowest how to choose what we most need, by thy sovereign wisdom, and thou givest it by thy extreme bounty.

*The Gospel for Tuesday the third week in
Lent, St. Matthew xviii.*

If thy brother offend thee, tell him of it alone.

BUT if thy brother shall offend against thee, go and rebuke him between thee and him alone; and if he shall hear thee thou shalt gain thy brother; and if he will not hear

hear thee, join with thee besides one or two, that in the mouth of two or three witnesses, every word may stand. And if he will not hear them, tell the church; and if he will not hear the church let him be to thee as the heathen and the publican. Amen, I say to you, whatsoever ye shall bind upon earth, shall be bound also in heaven: And whatsoever ye shall loose upon earth, shall be loosed in heaven. Again I say to you, that if two of you shall consent upon earth, concerning every thing whatsoever they ask, it shall be done to them of my father which is in heaven: for where there be two or three gathered in my name, there am I in the midst of them.

Then came Peter unto him, and said, Lord, how often shall my brother offend against me, and I forgive him? until seven times? Jesus said unto him, I say not to thee until seven times, but until seventy times seven times.

MORALITIES.

1. **T**HE heavens are happy that they go always in one measure, and in so great a revolution of ages do not make one false step: but man is naturally subject to fail. He is full of imperfections; and

and if he have any virtues he carries them like dust against the wind, or snow against the sun. This is the reason which teaches him that he needs good advice.

2. It is somewhat hard to give right correction, but much harder to receive it profitably. Some are so very fair spoken, that they praise all which they see; and because they will find nothing amiss, they are ordinarily good to no body. They shew to those whom they flatter, their virtues in great and their faults in little; they will say to those who are plunged in great disorders, they have no other fault but that they are not sufficiently careful of their own health. Others do correct with such sharpness and violence, that they wound their own hearts to cure other mens, and seem to have a greater mind to please their own passions than to amend those whom they would instruct. Correction should be accompanied with sweetness, but it must carry withal a little vigour, to make a right temper, and to keep a mean between softness and austerity. Jesus, in the prophet Isaiah, is called both a rod and a flower: to shew
us,

us, according to Origen, that he carries severity mingled with sweetness; to use either of them according to the diversity of persons.

3. It is not an easy thing to receive brotherly correction patiently, we are so far in love with being well thought of. And after we have lost the tree of life (which is virtue itself) we would keep the bark of it, which is only reputation. All shadows proceed from those bodies upon which somewhat shines; honour is a child of a known virtue: and many, when they cannot get one lawful, are willing to have a bastard. This is the cause why so many resemble those serpents which requite them with poison who sing to them pleasant songs. Whatsoever is spoken to instruct them makes them passionate, and dart out angry speeches against those who speak to them mild and gentle words of truth, and tending to their salvation. Rest assured, that you can never get perfection except you count it a glory to learn and discover your own imperfections.

4. There is nothing of more force than the prayers of just men; which are animated

mated by the same spirit, and cemented together with perfect concord. They are most powerful both in heaven and earth. When they desire what God will, they are always heard; if not according to the wishes of their own nature, yet according to the great profits of his grace. He is always happy who hath that which he would; because he knows how to wish what is fitting, and finds means to obtain what he desires, by reason of his abstinence from coveting that which cannot be had.

5. We must not offer to limit our goodness; but, as it comes from an infinite God, we should make it as near being infinite as we can. He gives the lie to virtues, who will reduce them to a certain number. We must never be weary of well-doing, but imitate the nature of celestial things, which never make any end but to begin again.

ASPIRATIONS.

O God, what spots are in my soul, and how little do I look into my own imperfections? wilt thou never shew me to myself, for some good time, that I may cure myself by horror of seeing what I am,

am,

am, since I do so often wound myself by being too indulgent to my own naughty affections? It is a great offence to break the glass which representeth me to myself by brotherly correction, and to think I shall commit no more sins when no body will reprove me. I will humble myself to the very dust, and mount up to thy glory by contempt of my own baseness. Alas, must my soul be always so far in love with itself that it cannot suffer the remonstrance of a friend? how will it then endure the tooth of an enemy? What can she love, being so partial to herself, if she do not love most ugly darkness? O, my redoubted master, I fear thine eyes which see those obscurities which the foolish world takes to be brightness. If I cannot be always innocent, make me at least acknowledge myself faulty, that I may know myself as I am, to the end thou mayst know me for an object capable of thy mercy.

The

*The Gospel for Wednesday the third week
in Lent, St. Matthew xv.*

The pharisees asked Jesus, Why do thy disciples contradict ancient traditions?

THEN came to him from Jerusalem scribes and pharisees, saying, Why do thy disciples transgress the tradition of the ancients? for they wash not their hands when they eat bread. But he answering said to them, Why do you also transgress the commandment of God for your tradition? for God said, Honour father and mother: and he that shall curse father or mother, dying, let him die. But you say, Whosoever shall say to father or mother, The gift whatsoever proceedeth from me shall profit thee, and shall not honour his father or his mother: and you have made frustrate the commandment of God for your own tradition. Hypocrites, well hath Isaiah prophesied of you, saying, This people honoureth me with their lips, but their heart is far from me. And in vain do they worship me, teaching doctrines and commandments of men.

And having called together the multitudes unto him, he said to them, Hear ye and understand.

derstand. Not that which entreteth into the mouth defileth a man, but that which proceedeth out of the mouth, that defileth a man. Then came his disciples, and said to him, Dost thou know that the pharisees when they heard this word were scandalised? But he answering said, All planting which my heavenly father hath not planted shall be rooted up. Let them alone, blind they are, guides of the blind: and if the blind be guide to the blind, both fall into a ditch. And Peter answering, said to him, Expound us this parable. But he said, Are you also without understanding? Do you not understand, that all that enters into the mouth goeth into the belly and is cast forth into the privy? But the things that proceed out of the mouth come forth from the heart, and those things defile a man. For from the heart comes forth evil cogitations, murders, advouteries, fornications, thefts, false testimonies, blasphemies: these are the things that defile; but to eat with unwashen hands doth not defile a man.

MORALITIES.

1. **T**HE spirit of man is wretched, and makes itself business by being disquieted with petty things: and tormenting it himself with formalities whilst it lives in a deep neglect of all that which is most essential to her salvation. The pharisees did place their perfections in washing themselves every hour of the day; in bearing writs of the law upon their foreheads and thorns upon their heels; but made no scruple to take away the honour due to fathers and mothers from their children: to make spoil of the world by a ravenous avarice, which took upon it the appearance of piety, and to give up innocent blood under the shew of justice. The world doth now furnish itself with such-like devotions. Some make it a sin to look upon a fair flower with delight, to eat with a good appetite, to drink cool wine in hot weather, to burn a piece of paper upon which the name of Jesus is written, to tread upon two straws that lie across: But to set money to usury, to remember injuries forever, to keep a poor workman's

workman's wages, to oppress the weak, to accuse the innocent, to spoil miserable persons; these are the little sins which pass for virtues in this world. Assure yourself that such proceedings are abominable before God, and there can be no better devotion in the world than to have a true and right feeling of God: and to live in honesty, not sophisticated, but such as is produced out of the pure lights of nature. The conscience of hypocrites is a spider's web, whereof no garment can ever be made. Hypocrisy is a very subtle fault, and a secret poison which kills other virtues with their own swords.

2. Jesus is our great master, who hath abridged six hundred and thirteen precepts of the Old Testament within the law of love. Do but love, saith St. Augustine, and do what you will: But then your love must go to the right fountain, which is the heart of God. It is in him you must cherish and honour your nearest friends: and for him also you are bound to love even your greatest enemies. Be not afraid to shew him your heart stark naked, that he may pierce it with his arrows; for the

wounds of such an archer are much more precious than rubies. You shall gain all by loving him; and death itself, which comes from his love, is the gate of life. If you love him truly you will have the three conditions of love; which are, to serve him, to imitate him, and to suffer for him. You must serve him with all fidelity in your prayers and all your actions? you must imitate him what you possibly can in all the passages of his life, and you must hold it for a glory to participate, with a valiant patience, all the fruits of his cross.

ASPIRATIONS.

O Great God, who judgest all hearts and dost penetrate the most secret retirements of our consciences, drive away from me all counterfeit pharisaical devotions, which are nothing but shews, and cannot subsist but by false appearances. O my God, my Jesus, make me keep the law of thy love and nothing else. It is a yoke which brings with it more honour than burthen; it is a yoke which hath wings, but no heaviness. Make me serve thee, O my Master, since thou beholdest the

the services of all the angels under thy feet: make me imitate thee, O my redeemer, since thou art the original of all perfections: make me suffer for thee, O king of the afflicted, and that I may not know what it is to suffer, by knowing what it is to love.

*The Gospel for Thursday the third week
in Lent. St. Luke iv.*

Jesus cured the fever of Simon's mother-in-law.

AND Jesus raising up out of the synagogues, entred into Simon's house, and Simon's wife's mother was holden with a great fever, and they besought him for her. And standing over her he commanded the fever, and it left her: and incontinent rising she ministred unto them. And when the sun was down, all that were diseased of sundry maladies brought them to him: but he imposing hands upon every one cured them. And devils went out from many, crying and saying that thou art the son of God. And rebuking them he suffered them not to speak that

they knew he was Christ. And when it was day, going forth he went into a desert place, and the multitudes sought him, and came even unto him; and they held him that he should not depart from them. To whom he said, That to other cities almost I evangelize the kingdom of God; because therefore I was sent. And he was preaching in the synagogues of Galilee.

MORALITIES.

1. **A** Soul within a sick body, is a prince that dwells in a ruinous house: health is the best of all temporal goods; without which all honours are as the beams of an eclipsed sun: riches are unpleasing and all pleasures are languishing. All joy of the heart subsists naturally in the health of the body. But yet it is true that the most healthful persons are not always the most holy. What profit is there in that health which serves for a provocation to sin, for an inticement to worldly pleasure and a gate to death? The best souls are never better nor stronger than when their bodies are sick; their diseases are too hard for their mortal bodies, but
their

their courage is invincible. It is a great knowledge to understand our own infirmities. Prosperity keeps us from the view of them, but adversity shews them to us. We should hardly know what death is, if so many diseases did not reach us every day that we are mortal. Semiramis, the proudest of queens, had made a law, whereby she was to be adored instead of all the gods; but being humbled by a great sickness, she acknowledged herself to be but a woman.

2. All the apostles pray for this holy woman which was sick, but she herself asked nothing, nor did complain of any thing. She leaves all to God, who is only master of life and death. She knew that he who gives his benefits with such bounty, hath the wisdom to choose those which are most fit for us. How do we know whether we desiring to be delivered of a fit of sickness, do not ask of God to take away a gift which is very necessary for our salvation? That malady or affliction which makes us distaste worldly pleasures, gives us a disposition to taste the joys of heaven.

3. How

3. How many sick persons in the heat of a fever promise much, and when they are well again, perform nothing? That body which carried all the marks of death in the face, is no sooner grown strong by health, which rejoiceth the heart and fills the veins with blood, but it becomes a slave to sin. The gifts of God, being abused, serve for nothing but to make it wicked, and so the soul is killed by recovery of the flesh. But this pious woman is no sooner on foot, but she serves the author of life, and employs all those limbs Jesus cured of a fever, to prepare him some provisions to refresh him. He that will not use the treasures of heaven with acknowledgment, deserves never to keep them. When a man is recovered from a great sickness, as his body is renewed by health, so on the other side he should renew his spirit by virtue. The body, saith St. Maximus, is the bed of the soul, where it sleeps too easily in continual health and forgets itself in many things: but a good round sickness doth not only move but turn over this bed, which

which maketh the soul awake to think on her salvation and make a total conversion.

ASPIRATIONS.

O Word incarnate, all fevers and devils fly before the beams of thy redoubted face. Must nothing but the heat of my passions always resist thy powers and bounties? To what maladies and indispositions am I subject? I have more diseases in my soul than limbs in my body. My weakness bends under thy scourges, and yet my sins continue still unmoveable. Stay, O benign Lord, stay thyself near me. Cast upon my dull and heavy eyes one beam from those thine eyes which make all storms clear, and all disasters happy. Command that my weakness leave me, and that I may arise to perform my services due to thy greatness, as I will for ever owe my salvation to thy infinite power and bounty.

The

*The Gospel for Friday the third week in
Lent, St. John iv.*

Of the Samaritan woman at Jacob's well
near Sichar.

HE cometh therefore into a city of Samaria, which is called Sichar, beside the manor that Jacob gave to Joseph his son, and there was there the fountain of Jacob: Jesus therefore wearied of his journey, sat down upon the fountain. It was about the sixth hour.

There cometh a woman of Samaria to draw water, Jesus saith to her, Give me to drink: For his disciples were gone into the city to buy meat: Therefore that Samaritan woman saith to him, How dost thou, being a Jew, ask of me to drink, which am a Samaritan woman? For the Jews do not communicate with the Samaritans. Jesus answered and said unto her, If thou didst know the gift of God and who he is that saith unto thee Give me to drink, thou perhaps wouldst have asked of him, and he would have given thee living water. The woman saith to him, Sir, neither hast thou wherein to draw, and the well is deep, whence hast thou the living water? Art thou greater than our father Jacob

who

who gave us the well, and himself dravk of it and his children and his cattle? Jesus answered and said to her, Every one that drinketh of this water shall thirst again; but he that shall drink of the water that I will give him shall not thirst for ever: but the water that I will give him shall become unto him a fountain of water springing up unto life everlasting. The woman saith to him, Lord give me this water, that I may not thirst nor come hither to draw.

Jesus saith to her, Go call thy husband and come hither. The woman answered and said, I have no husband. Jesus saith to her, Thou hast said well, that I have no husband: for thou hast had five husbands, and he whom thou now hast is not thy husband. This thou hast said truly.

The woman saith to him, Lord, I perceive that thou art a prophet. Our fathers adored in this mountain, and you say that Jerusalem is the place where men must adore. Jesus saith to her, Woman believe me that the hour shall come when you shall neither in this mountain nor in Jerusalem adore the father. You adore that you know not: we adore that we know: for salvation is of the Jews: But the hour cometh

cometh and now is when the true adorers shall adore the father in spirit and verity. For the father seeketh such to adore him. God is a spirit, and they that adore him must adore him in spirit and verity. The woman saith to him, I know that Messias cometh, which is called Christ, therefore when he cometh, he will shew us all things. Jesus saith to her, I am he that spake with thee.

And incontinent his disciples came; and they marvelled that he talked with a woman. No man for all that said, what seekest thou, or why talkest thou with her? The woman therefore left her water-pot, and she went into the city and saith to those men, Come and see a man that hath told me all things whatsoever I have done: is not he Christ? They went forth therefore out of the city and came to him.

In the mean time his disciples desired him, saying Rabbi eat. But he said to them, I have meat to eat that ye know not. The disciples therefore said one to another, hath any man brought him for to eat? Jesus saith to them, My meat is to do the will of him that sent me, to perfect his work. Do not you say, that yet there are four months and harvest cometh?

cometh? Behold I say to you, lift up your eyes and see the countries, that they are white already to harvest: and he that reapeth receiveth hire, and gathereth fruit unto life everlasting, that both he that soweth and he that reapeth may rejoice together. For in this is the saying true, that it is one man that soweth and it is another that reapeth. I have sent you to reap that which you laboured not: others have laboured, and you have entered into their labours.

And of that city many believed in him of the Samaritans, for the word of the woman giving testimony that he told me all things whatsoever I have done. Therefore when the Samaritans where come to him, they desired him that he would tarry there. And he tarried there two days. And many more believed for his own word: and they said to the woman, That now not for thy saying do we believe: for ourselves have heard, and do know that this is the Saviour of the world indeed.

MORALITIES.

1. **T**HE God of all power is weary,
the main sea desires a drop of salt-
water; the king of angels becomes a sup-
pliant

pliant for a little part of all that which is his own. This gospel shews us clearly the love of God toward human nature, and infinite zeal which he hath to the salvation of souls. Is it not a thing which should load us with confusion, to see that he who is filled with all felicities hath only one thirst, which is, that we should thirst after him, and that we should make chief account of that living-water which he carrieth within his breast, which indeed properly is grace, the only way to glory?

2. Behold the difference between Jacob's well and the well of Jesus; between contentments of the world and the pleasures of God. The well of Jacob is common to men and beasts, to shew unto us that a man which glorifyeth himself of his sensual delights, makes a trophy of his own baseness, and a triumph of his own fault. It is just as if Nebuchadonefer forsaking his crown and throne, to transform himself into a beast, should brag that he had got a handsome stable and very good hay. But the fountain of Jesus holds in it the water of graces, a wholesome water, pure and christalline; which brings us to

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the society of angels. The water of Jacob, tho' it be but a water for beasts, yet it is hard to obtain. There are many which run mad after riches, honours and contentments of this world, and can never come to possess them: They live in a mill, and gain nothing out of it but the noise and dust: they turn round about upon the wheel of disquiet, and never rest. But if a good fortune sometimes cast them a bone, there are an hundred dogs which strive to catch it. All their life is nothing but expectation, and all their end only despair. Whereas the well of Jesus is open to all the world: he seeketh, he asketh, he calleth, he giveth gratis, he requireth nothing of us but ourselves, and would have us for no other reason but only to make us happy. The well of Jacob begetteth thirst, but doth not quench it. Do not you consider that the Samaritan woman left her pot there and did not drink? After so many fancies and illusions, which do amuse worldlings, they must part from the world with great thirst. But the fountain of our Saviour frees us from the desire of all creatures,

and doth establish within man's spirit an object of which the heart can never lose the delight. O happy Samaritan! saith St. Ambrose, which left her pot empty, that she might return full of Jesus Christ. She did no wrong to her fellow citizens, for if she brought no water to town, yet she made the fountain itself come thither.

3. Is it not a shameful thing that God should seek us amongst the heats of his love and sufferings; desire nothing but us; is contented with the possession of our heart, and yet we cannot be content with him? Shall not we forsake all the disorders of a sensual life which hinder the effect of God's grace? Shall not we forsake and leave behind us our pitcher, bidding farewell to all those occasions which lead us to sin, to avoid that fire whereof we have reason to fear the smoke?

ASPIRATIONS.

O Unexhaustible fountain of all beauties, that my soul hath been long alienated from thee! I have so many times run after the salt waters of worldly pleasures

fures and contentments, which have not ceased to kindle a wicked thirst within my veins, in such a violent proportion that I could not quench it. But now, O sweet Saviour, my soul being weary and distasted with all the fading delights of this transitory world doth languish incessantly after thee. Whether the break of day doth begin to gild the mountains with his brightness, whether the sun be advanced high in his course, or whether the night do cast a dark veil over all mortal things, I seek and desire thy entertainments, which are the only sweet ideas of my soul. I plunge myself within the contemplation of thy greatness; I adore thy powers: the thirst which torments me, by loving thee, is so precious that I would not lose it to drink of nectar, and I can never quench it but in the streams of those delights and pleasures which proceed from the throne of the holy lamb.

*The Gospel for Saturday the third week in
Lent, St. John viii.*

Of the woman found in adultery.

AND Jesus went into the mount Olivet,
and early in the morning again he came
into the temple; and the people came to him,
and sitting he taught them.

*And the scribes and pharisees bringing a
woman taken in adultery, they did set her in
the midst, and said to him, Master, this
woman was even now taken in adultery, and
in the law of Moses it's commanded to stone
such: what sayst thou therefore? And this
they said tempting him, that they might accuse
him. But Jesus bowed himself down, and
with his finger wrote in the earth. When
they therefore continued asking him, he list-
ed up himself and said to them, He that is
without sin of you, let him first throw the
stone at her. And again bowing himself, he
wrote in the earth. And they hearing went
out one by one, beginning at the seniors, and
Jesus alone remained and the woman stand-
ing in the midst: and Jesus lifting up him-
self said to her, Where are they that accused
thee? Hath no man condemned thee? Who
said,*

said, No man Lord. And Jesus said, Neither will I condemn thee. Go, and now sin no more.

MORALITIES.

I. **M**EN naturally love better to censure the life of another than to examine their own. The ravens accuse the doves, and he sits often upon a tribunal to condemn vice who doth lodge it in his heart. Many resemble the cocks which crow against a basilisk, and yet bear the seed of it in their intrails. Reason would always that we begin to reform others by the censure of our own life. No word can carry such life and vigour with it as that which is followed by Action. To talk all and do nothing, is to build with one hand and destroy with the other. The land of the living shall never be for those who have their tongues longer than their arms.

2. To what purpose is it to speak good words, and yet lead an ill life? A man can neither hide himself from God nor himself; his conscience is a thousand witnesses. Those who were ready to lift up their hands to stone the adulterous woman

were

were diverted, and departed with confusion, seeing their sins written in the dust with certain figures to express them. If we could always behold our own life before our eyes, as a piece of tapestry, we should there see so many serpents amongst flowers, that we should have more horror of our own sins than will to censure those who are like ourselves.

3. God shews mercy, but will not suffer his mildness to be abused: sin must not print its steps upon his clemency. It is a false repentance for a man to act that which himself hath condemned, and after so many relapses to take but one fall into everlasting pain. The ordinary gloss observes that our Saviour bended down when he wrote upon earth, to shew that the remembrance of our sins lay heavy upon him: but when he began to pardon he arose up, to teach us what joy and comfort he takes in the kingdom of his mercy.

ASPIRATIONS.

O Sovereign judge, who sittest upon a tribunal seat borne up with truth and power, make me rather judge mine own life

life than censure the lives of others. Must I be full of eyes without, and blind within? shew me my stains, and give me water to wash them out. Alas, I am altogether but one stain, and thou all purity. My soul is ashamed to see itself so dark before thy light, and to be so smutted over before thine immortal whiteness. Do not write me upon the ground as a child of the earth, write me in heaven since I am the portion which thou hast purchased with thy precious blood: blot out my sins, which are but too deeply graven upon my hands, and pardon, by thine infinite mercy what thou mayst condemn by justice.

*The Gospel for Sunday the fourth week in
Lent, St. John vi.*

Of the two fishes and five barley loaves.

A*FTER these things Jesus went beyond the sea of Galilee, which is of Tiberias; and a great multitude followed him, because they saw the signs which he did upon those that were sick. Jesus therefore went up into the mountain, and there he sat with his*

his disciples. And the pasch was at hand, the festival days of the Jews. When Jesus therefore had lifted up his eyes, and saw a very great multitude coming to him, he said to Philip, Whence shall we buy bread that these may eat? And this he said tempting him, for himself knew what he would do. Philip answered him, Two hundred penny worth of bread is not sufficient for them that every man may take a little piece. One of his disciples, Andrew the brother of Simon Peter, saith unto him, There is a boy here that hath five barley loaves and two fishes: But what are these amongst so many? Jesus therefore saith, Make the men sit down. And there was much grass in the place. The men therefore sat down in number about five thousand. Jesus therefore took the loaves, and when he had given thanks, he distributed to them that sat. In like manner also the fishes, as much as they would. And after they were filled he said to his disciples, Gather the fragments that are remaining, lest they be lost. They gathered therefore and filled twelve baskets with fragments of the five barley loaves which remained to them that had eaten. Those men therefore, when they had seen what Jesus had done, said, That

this
Paschal relating to
Easter is a great Jewish
feast

this is the prophet indeed that is come into the world. Jesus therefore, when he knew that they would come to take him and make him a king, he fled again into the mountain himself alone.

MORALITIES.

I. **W**HAT a happy thing is it to serve God, whose conversation is so worthy all love? See how he carried himself toward this poor multitude which followed him with such zeal and constancy. It seems they were his children, that he carried them all upon his shoulders, that he had their names, their country, their qualities, and the conditions of their small fortunes graven in his heart. He is so tender over them, he so afflicts himself about them as a shepherd over his poor flock. He instructs them, he speaks to them of heavenly things, he heals their maladies, he comforts their sadness, he lifts his eyes up to heaven for them, and for them he opens his divine hands, the treasures of heaven, and nourishes them by a miracle, as they had wholly resigned themselves to him with such

such absolute confidence. O how are we cherished by heaven, since God doth bind himself to help us: and we should be unfaithful not to trust him, who makes nature itself so faithful to us. It is here much to be observed, that God doth no miracles for his own profit; he doth not change stones into bread in the desert, to nourish himself after that long fast which he did there make, but for his faithful servants he alters the course of nature; and being austere to himself, he becomes indulgent to us, to teach us that we should despoil ourselves of self-love, which ties us to our own flesh, and makes us so negligent to our neighbour.

2. What precious thing is to be gotten by following the world, that we should forsake Jesus in the desert, and run after vain hopes at court and great mens houses, where we pretend to make some fortune? How many injuries must a man dissemble? How many affronts must we swallow? How many deadly sweats must he endure to obtain some reasonable condition? How many times must he sacrifice his children, engage his own conscience,

ence, and offer violences to others to advance the affairs of great men? And after many years service, if any fore-air'd or ruinous business committed to his charge (in the pursuit whereof he must walk upon thorns) shall chance-to miscarry, all the fault must be laid upon a good officer; and if he prove unlucky he shall ever be made culpable, and in the turning of a hand all his good services forgotten and lost: and for a final recompence he must be loaden with infinite disgraces. It is quite contrary in the service of God, for he encourages our virtues, he supplies our defects, governs our spiritual and yet neglects not our temporal occasions. He that cloaths the flowers of the meadows more gorgeously than monarchs, who lodges so many little fishes in golden and azure shells, he who doth but open his hand and replenishes all nature with blessings, if we be faithful in keeping his commandments, will never forsake us at our need. But yet we find all the difficulties of the world to put our trust in him, we vilify our cares of eternity, and by seeking after worldly things

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whereby

whereby to live, we torment ourselves, and in the end lose our own lives. A man that must die needs very few worldly things ; a very little cabbin will suffice nature, but the whole kingdoms will not satisfy covetousness.

3. Jesus flies from sceptres and runs to the cross ; he would have no worldly kingdoms, because their thrones are made of ice and their crowns of glass. He valued the kingdom of God above all things, that he might make us partakers of his precious conquest ; an infinite rich prize. But now it seems that heaven is not a sufficient kingdom for us ; men run after land, and itch the after ambition of fading greatness, and sometimes all their life passeth away in great sins, and as great troubles to get a poor title of three letters upon their tomb. Alas ! do we know better than God in what honour consists, that we must seek after that which he did avoid and not imitate that which he followed.

Let us follow God, and believe that where he is there can be no desert or solitude for us. They shall never taste the
delights

delights of virtue that feed upon the joys of vanity. All worldly pleasures are comets made fat with smoke and vapours of the earth; and instead of giving light and brightness, they bring forth murders and contagions: But the following of God is always sweet, and he which suffers thereby, changes his very tears into nourishment.

ASPIRATIONS.

O My God! shall I always run after that which flies from me, and never follow Jesus who follows me by incomparable paths, and loves me even while I am ungrateful? I will no more run after the shadows of worldly honour; I will no more have my own will, which both is, and hath proved so unfaithful. I will put myself into the happy course of God's disposition for all which shall happen unto me, either in time or eternity. His careful eye watches over me, it is for me that his hands have treasures, and the very deserts possess abundance. O crucified love, the most pure of all beauties, it is for thee that so many generous champions have

peopled the desarts and passed the streams of bitterness and sorrow, bearing their crosses after thee, and thereupon have felt the sweetness of thy visits amongst their cruel rigours. God forbid that I should give the lie to so great and so generous a company. I go to thee, and will follow thee amongst the desarts; I run not after bread, I run after thy divine person; I will make much of thy wounds, I honour thy torments, I will conform myself to thee that I may find joy amongst thy dolours, and life itself amongst thine infinite sufferings.

*The Gospel for Monday the fourth week
in Lent, St. John ii.*

Of the whipping buyers and sellers out
of the temple.

AND the pasch of the Jews was at hand, and Jesus went up to Jerusalem, and he found in the temple them that sold oxen, and sheep, and doves, and the bankers sitting. And when he had made, as it were, a whip of little cords, he cast them all out of the temple,

temple, the sheep also and the oxen, and the money of the bankers he poured out, and the tables he overthrew. And to them that sold doves he said, take away these things hence, and make not the house of my father a house of merchandise. And his disciples remembred that it is written, the zeal of thy house hath eaten me up. The Jews therefore answered and said to him, What' sign dost thou shew us, that thou dost these things? Jesus answered and said to them, Dissolve this temple, and in three days I will raise it. The Jews therefore said, in forty and six years was this temple built, and wilt thou raise it in three days? But he spake of the temple of his body. Therefore when he was risen again from the dead his disciples remembred that he said this, and they believed the scripture and the word that Jesus did say. And when he was at Jerusalem in the pasch upon the festival day many believed in his name, seeing the signs which he did. But Jesus did not commit himself unto them, for he knew all, and because it was not needful for him that any should give testimony of man, for he knew what was in man.

MORALITIES.

PIE TY is a silver chain hanging up aloft which ties heaven and earth, spiritual and temporal, God and man together. Devotion is a virtue derived to us from the father of all light, who gives us thereby means to hold a traffic or commerce with angels. All which is here below, sinks by its proper weight, and leans downwards towards natural corruption: Our spirit, tho' it be immortal, would follow the weight of our bodies if it were not endued with the knowledge of God, which works the same effect in it as the adamant doth with iron; for it pierceth and gives it life, together with a secret and powerful spirit, from which all great actions take their beginning: You shall never do any great act, if the honour of God and the reverence of sacred things shall not accompany all your pretences. For if you ground your piety upon any temporal respects, you resemble that people which believe the highest mountains do support the skies.

2. There

2. There are no sins which God doth punish more rigorously nor speedily than those which are committed against devotion and piety: He doth not here take up the scourge against naughty judges, usurers and unchaste persons, because the church is to find a remedy against all faults which happen in the life of man. But if a man commit a sin against God's altar, the remedy grows desperate. King Ozias felt a leprosy rise upon his face at the instant when he made the fume rise from the censor which he usurped from the high-priests. Ely the chief-priest was buried in the ruins of his own house for the sacrilege of his children, without any consideration of those long services which he had performed at the tabernacle. Keep yourself from symonies, from irreverence in churches and from abusing sacraments. He can have no excuse which makes his judge a witness.

3. Jesus was violently moved by the zeal which he bore to the house of his heavenly father. But many wicked rich men limit their zeal only to their own families. They build great palaces upon
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the people's blood, and they nothing care though all the world be in a storm so long as they and what belongs to them be well covered. But there is a revenging God, who doth insensibly dry up the roots of proud nations, and throws disgrace and infamy upon the faces of those who neglect the glories of God's altars to advance their own. He who builds without God doth demolish, and whosoever thinks to make any great increase without him shall find nothing but sterility.

ASPIRATIONS.

O Most pure spirit of Jesus, which wast consummate by zeal toward the house of God, wilt thou never burn my heart with those adored flames wherewith thou inspirest chaste hearts: Why do we take so much care of our houses (which are built upon quicksilver, and roll up and down upon the inconsistencies of human fortune) while we have no love nor zeal towards God's church, which is the palace we should chuse here upon earth, to be as the image of heaven above? I will adore thy altars all my life

life with a profound humility. But I will first make an altar of my own heart, where I will offer sacrifice, to which I doubt not but thou wilt put fire with thine own hand.

The Gospel for Tuesday the fourth week in Lent, St. John vii.

The Jews marvel at the learning of Jesus, who was never taught.

AND when the festivity was now half done, Jesus went up into the temple and taught. And the Jews marvelled, saying, How doth this man know letters, whereas he hath not learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do the will of him, he shall understand of the doctrine whether it be of God, or I speak of myself; he that speaketh of himself seeketh his own glory: but he that seeketh the glory of him that sent him, his is true, and injustice in him there is not. Did not Moses give you the law? and none of you doth the law. Why seek you to kill me? The multitude answered and

and said, Thou hast a devil, who seeketh to kill thee? Jesus answered and said to them, One work I have done and you marvel. Therefore Moses gave you circumcision, not that it was of Moses, but of the Father, and in the sabbath ye circumcise a man. If a man receive circumcision in the sabbath that the law of Moses be not broken, are you angry at me because I have healed a man wholly on the sabbath? Judge not according to the face, but judge just judgment.

Certain therefore of Jerusalem said, Is not this he whom they seek to kill: and behold he speaks openly, and they say nothing to him? Have the princes known indeed that this is Christ? But this man we know whence he is. But when Christ cometh no man knoweth whence he is. Jesus therefore cried in the temple, teaching and saying, Both me you do know, and whence I am you know, and of myself I am not come. But he is true that sent me, whom ye know not. I know him, because I am of him, and he sent me. They sought therefore to apprehend him, and no man laid hands upon him, because his hour was not yet come. But of the multitude many believed in him.

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MORALITIES.

1. **I**T appears by this gospel that Jesus was judged according to appearances, not according to truth. It is one of the greatest confusions, which is deeply rooted in the life of man, that every thing is full of painting, and instead of taking it off with a sponge we foment it and make our illusions voluntary. The prophet Isaiah adviseth us to use our judgment as men do leaven to season bread. All the objects presented to our imaginations, which we esteem, are fading, if we do not add some heavenly vigour to help our judgment.

2. To judge according to appearances is a great want both of judgment and courage; the first makes us prefer vanity before truth, the second gives that to silk and golden cloaths which is properly due to virtue. We adore painted coals, and certain dark fumes covered outwardly with snow; but if we did know how many great miseries and what beastly ordure is hidden under cloath of gold, silk and scarlet, we would complain of our eyes
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for being so far without reason. It is a kind of apostacy and rebellion against God's providence to judge without calling God to be a president in our counsel, or to take in hand any human inventions without the assistance of his spirit.

3. God is pleased to lodge pearls within cockles; and bestows his treasures of wisdom and virtue many times upon persons who have the most unfashionable outsides, to counter-check human wisdom. He makes his orators of those who are speechless; and numbers of frogs and flies to overthrow mighty armies. He makes kings out of shepherds, and serves himself of things which are not as if they were. The most pleasing sacrifice which he receives upon earth is from the humble, and when we despise those, we divert the honours of God. We offer sacrifice to the world's opinion like the sages of Egypt, who did light candles and burn incense to crocodiles. The Jews lost their faith to follow appearances, and there is no shorter way to apostacy than to adore the world and neglect God.

4. An

4. An ill opinion makes folk many times pass a rash judgment: they mount into God's chair to judge the hearts of men: the chaste doves are used like ravens, and ravens like swans. Opinion puts false spectacles upon our eyes, which make faults seem virtues, and virtues crimes: Yet nevertheless we should think that virtuous persons will not conceive an ill suspicion of their neighbour without a very sure ground. St. John Climachus saith, Fire is no more contrary to water than rash judgment is to the state of repentance. It is a certain sign that we do not see our own sins when we seek curiously after the least defects of our neighbour. If we would but once enter into ourselves, we should be so busy to lament our own lives that we should not have time to censure those of others.

ASPIRATIONS.

O Judge most redoubtable, who dost plant thy throne within the heart of man; who judgeth the greatest monarchs without leaving them power to appeal: thy judgments are secret and

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impenetrable: that which shines to our eyes like a diamond is like a contemptible worm in thy balance. That which we value as a star, thou judgest to be a coal. We have just so much greatness, virtue and happiness as we have by entrance into thy heart: and he whom thou esteemest needs not the judgment of mortal man. No innocent is justified, nor guilty person condemned without thee; and therefore I will from henceforth judge only according to thee. I will lay down all my affections and take thine, so far as I am able, and I will account nothing great but what shall be so in thy esteem.

The Gospel for Wednesday the fourth week in Lent, St. John ix.

Of the blind man cured by clay and spittle.

AND Jesus passing by saw a blind man from his nativity; and his disciples asketh him, Rabbi, who hath sinned? this man or his parents, that he should be born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works

works of God may be manifested in him. I must work the works of him that sent me while it is day; the night cometh when no man can work. As long as I am in the world I am the light of the world. When he had said these things, he spit on the ground, and made clay of the spittle and spread the clay upon his eyes and said to him, Go wash in the pool of Siloe, which is interpreted, sent. He went therefore and washed, and he came seeing.

Therefore the neighbours, and they which had seen him before that he was a beggar, said, Is not this he that sat and begged? Others said, that this is he. But others No; not so, but he is like him. But he said, That I am he. They said therefore to him, How were thine eyes opened? He answered, That man that is called Jesus made clay and anointed mine eyes, and said to me go to the pool of Siloe and wash, and I went and washed and saw. And they said to him, Where is he? He saith I know not. They bring him that had been blind to the pharisees. And it was the sabbath when Jesus made clay and opened his eyes.

Again therefore the pharisees asked him how he saw? But he said to them, He put clay upon mine eyes and I washed and I see. Certain therefore of the Pharisees said, This man is not of God that keepeth not the sabbath. But others said, How can a man that is a sinner do these Signs? And there was a schism among them. They say therefore to the blind again, Thou, what sayst thou of him that opened thine eyes? And he said, That he is a prophet. The Jews therefore did not believe of him that he had been blind and saw, until they called the parents of him that saw, and asked them, saying, Is this your son, whom you say was born blind? How then doth he see? His parents answered them and said, We know that this is our son, and that he was born blind: but how he now seeth we know not, or who hath opened his eyes we know not; ask himself, he is of age, let himself speak of himself. These things his parents said, because they feared the Jews: for the Jews had now conspired that if any man should confess him to be Christ he should be put out of the synagogue. Therefore did his parents say, that he is of age, ask himself. They therefore again called the man that
had

had been blind, and said to him, Give glory to God, we know that this man is a sinner.

He therefore said to them, Whether he be a sinner I know not; one thing I know, that whereas I was blind, now I see. They said therefore to him, What did he to thee? How did he open thine eyes? He answered them, I have now told you, and ye have heard, why will you hear it again? Will you also become his disciples? They reviled him therefore, and said, Be thou his disciple; but we are the disciples of Moses: We know that to Moses God did speak: but this man we know not whence he is. The man answered and said to them, for in this it is marvellous that you know not whence he is, and he hath opened mine eyes. And we know that sinners God doth not hear. But if a man be a server of God, and do the will of him, him he heareth. From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind: unless this man were of God he could not do any thing. They answered and said to him, thou wast wholly born in sin, and dost thou teach us? And they did cast him forth.

Jesus heard that they cast him forth, and when he had found him he said to him, Dost thou believe in the son of God? he answered and said, Who is the Lord, that I may believe in him? And Jesus said to him, both thou hast seen him, and he that talketh with thee, he it is. But he said, I believe, Lord; and falling down he adored him.

MORALITIES.

I. JESUS the father of all brightness (who walked accompany'd with his twelve apostles as the sun doth with the hours of the day) gives eyes to a blind man, and doth it by clay and spittle, to teach us that none hath power to do works above nature but he that was the author of it. On the other side a blind man becomes a king over persons of the clearest sight: and being restored to light he renders again the same to the first fountain from whence it came. He makes himself an advocate to plead for the chiefest truth, and of a poor beggar becomes a confessor; and after he had deplored his misery at the temple gate, teacheth all mankind the estate of its own felicities. We should,
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in imitation of him, love the light by adoring the fountain of it, and behave ourselves as witnesses and defenders of the truth.

2. God is a light, and by his light draws all unto him! he makes a break of day by his grace in this life, which becomes afterward a perfect day for all eternity. But many lose themselves in this world, some for want of light, some by a false light, and some by having too much light.

3. Those lose themselves for want of light who are not at all instructed in the faith and maxims of the christian religion; and those instead of approaching near the light love their own darkness. They hate the light of their salvation as the shadow of death, and think that if you give them eyes to see their own blindness, you take away their life. If they seem Christians, they yet have nothing but the name and the appearance, the book of Jesus is shut from them; or if they make a shew to read, they may name the letters, but never can pronounce one right good word.

4. Others destroy themselves by false lights, who being wedded to their own opinions and adoring the chimeras of their
spirits,

spirits, think themselves full of knowledge, just and happy; that the sun riseth only for them, and that all the rest of the world is in darkness; they conceive that they have the fairest stars for conductors, but at the end of their career they find, too late, that this pretended light was but an *ignis fatuus* which led them to a precipice of eternal flames. It is the worst of all follies to be wise in our own eyesight, and the worst of all temptations is for a man to be a devil to himself.

5. Those ruin themselves with too much light who have all God's law by heart but never have any heart to that law. They know the scriptures, all learning and sciences, they understand every thing but themselves; they can find spots in the sun; they can give new names to the stars; they persuade themselves that God is all that they apprehend: but after all this heap of knowledge they are found to be like the sages of Pharaoh and can produce nothing but blood and frogs: They embroil and trouble the world; they stain their own lives, and at their deaths leave nothing to continue but the memory of their

their sins. It would be more expedient for them, rather than have such light, to carry fire wherewith to be burning in the love of God, and not to swell and burst with that kind of knowledge. All learning which is not join'd with a good life, is like a picture in the air, which hath no table to make it subsist. It is not sufficient to be elevated in spirit, like the prophets, except a man do enter into some perfect imitation of their virtues.

ASPIRATIONS.

O Fountain of all brightness, before whom night can have no veil, who see'st the day spring out of thy bosom, to spread itself over all nature, wilt thou have no pity upon my blindness? Will there be no medicine for my eyes, which have so often grown dull and heavy with earthly humours? O Lord I want light, being always blind to my own sins. So many years are past wherein I have dwelt with myself and yet know not what I am. Self-love maketh me sometimes apprehend imaginary virtues in great and see all my crimes in little. I too often believe my
own

own judgment, and adore my own opinions as gods and goddesſes, and if thou ſend me any light, I make ſo ill uſe of it, that I dazzle myſelf even in the brightneſs of the day, making little or no profit of that which would be ſo much to my own advantage, if I were ſo happy as to know it. But henceforth I will have no eyes but for thee: I will only contemplate thee, O life of all beauties, and draw all the powers of my ſoul into my eyes, that I may the better apprehend the myſtery of thy bounties. O caſt upon me one beam of thy grace, ſo powerful that it may never forſake me till I may ſee the day of thy glory.

*The Goſpel for Thursday the fourth week
in Lent, St. Luke vii.*

Of the widow's ſon raiſed from death to life at Naim; by our Saviour.

AND it came to paſs afterwards he went into a city that is called Naim, and there went with him his diſciples, and a very great multitude: and when he came
nigh

nigh to the gate of the city behold a dead man was carried forth, the only son of his mother, and she was a widow, and a great multitude of the city with her, whom when our Lord had seen, being moved with mercy upon her, he said to her, Weep not: and he came near and touched the coffin; and they that carried it stood still: And he said, Young man I say to thee arise: And he that was dead sat up and began to speak. And he gave him to his mother, and fear took them all; and they magnified God, saying, That a great prophet is risen among us: and that God hath visited his people. And this saying went forth into all Jewry of him, and into all the country round about.

MORALITIES.

1. **J**ESUS met at the gates of Naim, (which is interpreted the town of beauties) a young man carried to burial, to shew us that neither beauty nor youth are freed from the laws of death. We fear death, and there is almost nothing more immortal: here below every thing dies but death itself. We see him always in the Gospels, we touch him every day
by

by our experiences, and yet neither the Gospels make us sufficiently faithful, nor our experiences well advised.

2. If we behold death by his natural face, he seems a little strange to us, because we have not seen him well acted. We lay upon him scithes, bows and arrows, we put upon him ugly antic faces, we compass him round about with terrors and illusions, of all which he never so much as thought. It is a profound sleep in which nature lets itself fall insensible when she is tired with the disquiets of this life. It is a cessation of all those services which the soul renders to the flesh. It is an execution of God's will, and a decree common to all the world. To be disquieted and drawn by the ears to pay a debt which so many millions of men of all conditions have paid before us, is to do as a frog, that would swim against a sharp stream of a forcible torrent. We have been as it were dead to so many ages which went before us; we die piece-meal every day; we essay death often in our sleep; discreet men expect him, fools despise him, and the most disdainful persons must

must entertain him. Shall we not know and endeavour to do that one thing well which being once well perform'd will give us life forever? Methinks it is rather a gift of God to die soon, than to stay late amongst the occasions of sin.

3. It is not death, but a wicked life we have cause to fear: That only lies heavy and both troubles us, and keeps us from understanding and tasting the sweets of death. He that can die to so many little dead and dying things, which make us die every day by our unwillingness to forsake them, shall find that death is nothing to him. But we would fain (in death) carry the world with us upon our shoulders to the grave; and that is a thing we cannot do. We would avoid the judgment of a just God; and that is a thing which we should not so much as think. Let us clear our accounts before we die; let us take order for our soul by repentance, and a moderate care of our body's burial: Let us order our goods by a good and charitable testament, with a discreet direction for the poor, for our children and kindred, to be executed by fit persons.

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sons. Let us put ourselves into the protection of the divine providence with a most perfect confidence; and how can we then fear death, being in the arms of life?

ASPIRATIONS.

O Jesus, fountain of all lives, in whose bosom all things are living: Jesus, the fruit of the dead, who hast destroyed the kingdom of death; why should we fear a path which thou hast so terrified with thy steps, honoured with thy blood, and sanctified by thy conquests? Shall we never die to so many dying things? All is dead here for us, and we have no life if we do not seek it from thy heart. What should I care for death tho' he came with all those grim, hideous and antic faces which men put upon him? for when I see him thro' thy wounds, thy blood, and thy venerable death, I find he hath no sting at all. If I shall walk in the shadow of death and a thousand terrors shall conspire against me on every side to disturb my quiet, I will fear nothing, being placed in the arms of thy providence. O my sweet master, do but once touch

touch the winding sheet of my body which holds down my soul so often within the sleep of death and sin. Command me to arise and speak, and then the light of thy morning shall never set; my discourses shall be always of thy praises, and my life shall be only a contemplation of thy beautiful countenance.

*The Gospel for Friday the fourth week in
Lent, St. John xi.*

Of the raising of Lazarus from death.

AND there was a certain sick man, Lazarus of Bethania, of the town of Mary and Martha her sister, (and Mary was she that anointed our Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick :) his sisters therefore sent to him, saying, Lord, behold he whom thou lovest is sick. And Jesus hearing, said unto them, His sickness is not to death, but for the glory of God, that the son may be glorified by it. And Jesus loved Martha and her sister Mary and Lazarus. As he heard therefore that he was sick, then

he tarried in the same place two days: then after this he said to his disciples, Let us go into Jewry again. The disciples say to him, Rabbi, now the Jews sought to stone thee, and goest thou thither again? Jesus answered, Are there not twelve hours of the day? If a man walk in the day he stumbleth not, because he seeth the light of this world; but if he walk in the night he stumbleth, because the light is not in him. These things he said; and after this he said to them, Lazarus our friend sleepeth; but I go that I may raise him from sleep. His disciples therefore said, Lord, if he sleep he shall be safe. But Jesus spake of his death, and they thought that he spake of the sleeping of sleep. Then therefore Jesus said to them plainly, Lazarus is dead, and I am glad for your sakes, that you may believe, because I was not there: but let us go to him. Thomas therefore, who was called Didymus, said to the disciples, Let us also go to die with him, Jesus therefore came and found him now, having been four days in the grave. And Bethania was nigh to Jerusalem, about fifteen furlongs. And many of the Jews were come to Martha and Mary to comfort them concerning their brother

brother. Martha therefore when she heard that Jesus was come went to meet him, but Mary sat at home. Martha therefore said to Jesus, Lord, if thou hadst been here, my brother had not died: but now also I know, that what thing soever thou shalt ask of God, God will give thee. Jesus said to her, Thy brother shall rise again. Martha said to him, I know that he shall rise again in the resurrection in the last day. Jesus said to her, I am the resurrection and the life; he that believeth in me, although he be dead, shall live. And every one that liveth and believeth in me, shall not die for ever. Believest thou this? She said to him, Yea, Lord, I have believed that thou art Christ the son of God that art come into this world.

MORALITIES.

I. **O**UR Saviour Jesus makes herel a strong assault upon death, to cure our infirmities at the cost of his dearest friends: He suffered Lazarus, whom he loved tenderly, to fall into a violent sickness, to teach us that the bodies of God's favourites are not free from infirmities, and that to make men saints they must not

enjoy too much health. A soul is never more worthy to be a house for God than when she raiseth up the greatness of her courage, the body being cast down with sickness. A soul which suffers is a sacred thing. All the world did touch our Saviour before his passion; the throng of people pressed upon him, but after his death he would not be touched by St. Mary Magdalen, because he was consecrated by his dolours.

2. The good sisters dispatch a messenger, not to a strange God, as they do who seek for health from remedies which are a thousand times worse than the disease, but they addressed themselves to the living God, the God of life and death, to drive away death: and to recover life they were content only to shew the wound to the faithful friendship of the physician without prescribing any remedies; so that is better left to his providence than committed to our passion.

3. He defers his cure to raise from death. The delay of God's favours is not always a refusal, but sometimes a double liberality; the vows of good men are paid

paid with usury: it was expedient that Lazarus should die, that he might triumph over death in the triumph of Jesus Christ. It is here that we should always raise high our thoughts, by considering our glory in the state of resurrection; he would have us believe it not only as it is a lesson of nature imprinted above the skies, upon the plants or elements of the world, and as a doctrine which many ancient philosophers had by the light of nature, but also as a belief which is fast joined to the faith we have in the divine providence, which keeps our bodies in trust under its seal within the bosom of the earth, so that no prescription of time can make laws to restrain his power, having passed his word and raised up Lazarus, who was but as one grain of seed in respect of all posterity.

4. Jesus wept over Lazarus, thereby to weep over us all. Our evils were lamentable, and could never sufficiently be deplored without opening a fountain of tears within heaven and within the eyes of the son of God. This is justly the river which comes from that place of all pleasure to water paradise. How could those
heavenly

heavenly tears come from any other than the place of all delight, since they issued from a brain and from eyes which were united to the divinity? And how should they not water paradise, since for so many ages they have flowed over the church for producing the fruits of justice? The balm of Egypt could not grow without water of that well which was commonly called the fountain of Jesus, because the blessed virgin had there washed the cloaths of her dear son: and we have no odour or virtue, nor good conversation which is not directly barren, except it be endued with the merit of our Saviour's tears.

ASPIRATIONS.

O Eyes of my Saviour, from whence the sun receives his clearest light! Fair eyes, which only deserve eternal joys and delights, why should you this day be moistned with tears? Thou didst give me, O! only love of my heart, the blood of thy soul before thou shed'st that of thy body. There are so many things to make me weep, and I feel them so little, that if thy tears do not weep for me,
I shall

I shall always be miserable Water then, O my sweet master, the barrenness of my soul from that fountain of blessing which I have opened within thine eyes and heart: I have opened it by my sins, and let it, I beseech thee, bless me by thy infinite mercies.

*The Gospel for Saturday the fourth week in
Lent, St. John vii.*

Upon our Saviour's words, I am the light
of the world.

A *AGAIN* therefore Jesus spake to them, saying, I am the light of the world; he that followeth me, walketh not in darkness but shall have the light of life. The Pharisees therefore said to him, thou givest testimony of thyself, thy testimony is not true. Jesus answered and said to them, although I do give testimony of myself, my testimony is true; because I know whence I came, and whither I go: but you know not whence I came, or whither I go. You judge according to the flesh, I do not judge any man. And if I do judge, my judgment is true, because
I am

I am not alone, but I, and he that sent me, the Father. And in your law it is written, that the testimony of two men is true. I am he that give testimony of myself: and he that sent me, the father, giveth testimony of me. They said therefore to him, Where is thy father? Jesus answered, Neither me do you know, nor my father: if you did know me, perhaps you might know my father also. These words Jesus spake in the treasury, teaching in the temple, and no man apprehended him, because his hour was not yet come.

MORALITIES.

1. **T**HERE is in the blessed Trinity a communicating light to which nothing is communicated; another light which is communicative and communicated; and a third light which is communicated but not communicating. The *first* is the heavenly father, who gives but takes nothing. The *second* is that of the Son, who takes from his Father and gives to the Holy Ghost all that can be given. The *third* is the Holy Ghost, which receives equally from the Father and the Son, and doth produce nothing in the Trinity.

Trinity. But Jesus illuminating from all eternity this state, (for ever to be adored) did vouchsafe to descend into the country of our darkness, to scatter it by his brightness. It is he that hath thrown down the crocodiles and bats from prophane altars; who hath broken so many idols; who hath overthrown so many temples of the adulterers and murdering Gods, to plant the honours of his heavenly father. He hath invested the world, during so many ages with the shining of his face. He doth not cease to give light, nor to kindle in our hearts many inspirations, which are like so many stars to conduct us to the fountain of all happiness. You are very blind if you do not see this, and much more miserable if you despise it.

2. It is most dangerous to do as the Jews did, to speak every day to the light, and yet love their own darkness. Screech-Owls find holes and nights to keep themselves from day, which they cannot abide. But he that flies from the face of God, where can he find darkness enough to hide himself? when he shall be within
the

the gulf of sin, his own conscience will light up a thousand torches to see his punishments. It is the worst of all mischief to pay for the contempt of the fountain of light by suffering everlasting darkness.

3. Let us behold the conversation of Jesus Christ as a sea-mark stuck all over with lights; his life gives testimony of his sanctity; his miracles publish his power; his law declares his infinite wisdom; his sanctity gives us an example to imitate; his power gives the strength of authority to make him the more readily obeyed; and from his wisdom, faith is given to regulate and govern our belief.

ASPIRATIONS.

O My Lord Jesus, the spirit of all beauties, and the most visible of all lights! what do the eyes of my soul, if they be not always busied in the contemplation of thy brightness? When I find thou art departed from me, methinks I *am buried within myself*, and that my soul is nothing else but a sepulchre of terrors, phantoms, and deaths; but when thou returnest

returnest by thy visits and consolations, I am chearfully revived, and my heart leaps in thy presence as a child rejoiceth at the sight of his dear nurse. O light of lights, which dost illuminate man coming into this world, I will contemplate thee at the sun-rising above all creatures. I will follow thee with mine eyes all the day long, and I will not leave thee at sun-setting, for there is nothing can be in value near like thee. It belongs only to thee, O sun of my soul, to arise at all hours, and to give light at mid-night, as well as at noon-day.

*The Gospel for Passion-Sunday, St.
John viii.*

Upon these words, who can accuse me
of sin?

WHICH of you shall argue me of sin?
If I say the verity, why do you not believe me? He that is of God heareth the words of God: Therefore you hear not, because you are not of God. The Jews therefore answered and said to him, Do not we say

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say well that thou art a Samaritan and hast a devil? Jesus answered, I have no devil: but I do honour my father, and you have dishonoured me. But I seek not mine own glory. There is that seeketh and judgeth. Amen, Amen, I say to you, if any man keep my word, he shall not see death for ever. The Jews therefore said, now we know that thou hast a devil, Abraham is dead, and the prophets; and thou sayest, if any man keep my word, he shall not taste death for ever. Why, art thou greater than our father Abraham, who is dead? and the prophets are dead; whom dost thou make thyself? Jesus answered, If I do glorify myself, my glory is nothing. It is my father that glorifyeth me, whom you say that he is your God, and you have not known him, but I know him. And if I say that I know him not, I shall be like to you, a liar: but I do know him, and do keep his word. Abraham your Father rejoiced that he might see my day, and he saw, and was glad. The Jews therefore said to him, thou hast not yet seen fifty years, and hast thou seen Abraham? Jesus said to them, Amen, Amen, I say to you, before that Abraham was made. I am, They took stones therefore

therefore to cast at him. But Jesus bid himself, and went out of the temple.

MORALITIES.

I. **T**HE Saviour of the world being, resolved to suffer death as the priest of his own sacrifice, and sacrifice of his priesthood, shews that it is an effect of his mercy, and not a suffering for any fault. He doth advance the standard of the cross, which was the punishment of guilty persons, but he brought with him innocency, which is the mark of saints: He honours it with his dolours, and sacrifices it with his blood, to glorify it in the estimation of all the just. He is without spot, and capable to take out all stains by his infinite sanctity; and yet he suffered as a sinner to blot out all our sins. It is in this suffering he would have us all imitate him. He doth not require us to make a heaven, nor stars, nor to enlarge the sea, or to make the earth firm; but to make ourselves holy as he is holy, according to our capacity. And this we may gain by his favour, which he hath by his own nature. No man is worthy

to suffer with Jesus, who doth not purify himself by the suffering of Jesus. If we suffer in sin we carry the cross of the bad thief. We must carry the cross of Jesus, and consecrate our tribulations by our own virtues.

2. It is said that the venomous serpent called a Basilisk, which kills both men and beasts by his pestilent breath, kills himself when he sees a looking-glass by the very reflection of his own poison. The Jews do here the very same: they come about this great mirror of sanctity, which carried all the glory of the living God; he casts his beams upon them, but envy the mother of murder, which kills itself only by the rays of golden arrows, makes them dart out venomous words to dishonour him; yet his incomparable virtues kill them, without losing any of his own brightness, to teach us, that the beauty of innocency is the best buckler against all slanders. Though it seem to be tarnished for a time, yet her brightness will thereby become more lively; for it is a star which the blackest veil of night cannot darken.

3. Abraham

3. Abraham did rejoice at this day of God, two thousand years before it was manifested to the world: All the patriarchs did long after it, and did anticipate their felicities by the purity of their thoughts. This blessed day hath been reserved for us, and yet many of us despise it. We so much love the day of man, that by the force of too much love to it, we forget the love of God. We should and must condemn those perishing days of worldly honours and pleasures which are covered with eternal night, that we may partake the eternity of that beautiful day which shall never have evening.

ASPIRATIONS.

O God of purity, in whose presence the angels, ravished with admiration, do cover their faces with their wings, and have no sweeter extasies than the admiration of thy beauty: The stars are not pure enough before thy redoubted majesty: The sun beholds thee as the true author of his light. Thou only canst purify all human kind by a sanctity which spreads itself over all ages. Alas, I am confound-

ed to see my sinful soul so often dyed black with so many stains and beastly ordures, before those most pure beams of thy glory. Wash, O wash again out all which displeaseth thee. Regenerate in my heart a spirit that shall be worthy of thyself. How shall I follow thee to mount Calvary, if I be pursued with so many ill habits, which I have often detested before thine eyes? How can I go in company with the first and greatest of all saints, drawing after me so many sins. The increase of my offences would multiply thy crosses: I will therefore do my best to drown all my imperfections within thy blood. I will procure light to my nights, by that bright and beautiful day which Abraham saw, from that glorious day which took beginning from thy cross. I will no more care for the day of man, that I may the better apply myself to the day of God.

*The Gospel for Monday the fifth week in
Lent, St. John vii.*

Jesus said to the pharisees, You shall seek and not find me: And, He that is thirsty let him come to me.

AND the princes and pharisees sent ministers to apprehend him. Jesus therefore said to them: Yet a little time am I with you, and I go to him that sent me: you seek me and shall not find me; and where I am you cannot come. The Jews therefore said among themselves, Whither will this man go, that we shall not find him? Will he go unto the dispersion of the Gentiles and teach the Gentiles? What is this saying that he hath said, You shall seek me and shall not find me: and where I am you cannot come.

And in the last, the great day of the festivity, Jesus stood and cried, saying, If any man thirst, let him come to me and drink: He that believeth in me, as the scripture saith, out of his belly shall flow rivers of living water. And this he said of the spirit that they should receive which believed in him.

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MORALITIES.

I. **T**AKE for your comfort this excellent word of our Saviour: He that is thirsty, and desires in this world to thirst after God, let him come unto me, and he shall quench his thirst at the chiefest fountain. St. Augustine saith, we are all here as David was in the desert of Idumea. Our life is a perpetual alteration which will never be settled while we live. If we be weary, we desire rest, and if we rest overlong, our bed becomes troublesome though it should be all of roses. Then again we thirst to be in action and business, which also in a short time tires us, and puts us into another alteration, and that carries us again to a desire to do nothing. All our life goeth like Penelope's web, what one hour effects the next destroys. We do sufficiently perceive that we are not well in this world: It is a large bed but very troublesome, wherein every man stirs and tumbles himself up and down, but no man can here attain to his perfect happiness.

2. This

2. This shews us plainly that we are made for God, and that we should thirst after divine things if we desire true contentment. There is no default in him, because all that can be desired is there, and yet there is no superfluity, because there can be nothing beyond him. There only we abound without necessity, we are assured without fear, and glorious without change. And it is there only where we find all our satisfaction perfectly accomplished. For to speak truth, contentment consisteth in four principal things; which are, to have a contenting object, to have a heart capable to apprehend it, to feel a strong inclination to it, and to enter into an absolute full possession of it. Now God hath provided for all this by his infinite bounty. He will not have us affect any other object of pleasure but his own. He is God, and therefore can have nothing but God for his satisfaction, and intends graciously that we shall have the same. He will have us thirst after him, and quench our thirst within himself: and to this our soul is singularly disposed; for as God is a spirit, so

so is our soul only spiritual. We have so strong an inclination to love God, that even our vices themselves (without thinking what they do) love somewhat of God. For if pride affect greatness, there can be nothing so great as the monarch of it. If luxury love pleasure, God containeth all pure delights in his bosom: and this which I say may be verified of all sins whatsoever. If the presence of a right object and the enjoying be wanting, we have nothing so present as God. St. Paul saith, we are within him, within him we live, and within him we have the fountain of all our motions: we see him through all his creatures until he rake off the veil and so let us see him and taste of his glory.

3. A true and perfect way to make us thirst after God is to forsake the burning thirst which we have after bodily and worldly goods: Our soul and flesh go in the several scales of a balance; the raising of one pulls down the other. It is a having two wives, for us to think we can place our delights in God, and withall enjoy all worldly contentments. A

man

man must have a conscience free from earthly matters to receive the infusion of Grace: we must pass by Calvary before we can come to Tabor; and first taste gall with Jesus before we can taste that honey comb which he took after his resurrection.

ASPIRATIONS.

O God, true God of my salvation; my heart, which feeleth itself moved with an affectionate zeal, thinks always upon thee, and in thinking finds an earnest thirst after thy beauties, which heats my veins. My soul is all consumed, and I find that my flesh itself insensibly followeth the violence of my spirit. I am here as within the deserts of Africa, in a barren world, the drought whereof makes it a direct habitation for dragons. O my God, I am tormented with this flame, and yet I cherish it more than myself. Will there be no good Lazarus found to dip the end of his finger within the fountain of the highest heaven, a little to allay the burning of my thirst? Do not tell me, O my spouse, that there is a
great

great chaos between thee and me: thou hast already past it in coming to me by thy bounty, and wilt not thou then lift me up by thy mercy?

The Gospel for Tuesday the fifth week in Lent, St. John vii.

Jesus went not into Jewry, because the Jews had a purpose to take away his life.

A*FTER these things Jesus walked into Galilee: for he would not walk into Jewry, because the Jews sought to kill him. And the festival day of the Jews Scenopegia was at hand. And his brethren said to him, pass from hence and go into Jewry, that thy disciples also may see thy works which thou dost. For no man doth any thing in secret, and seeth himself to be in public: If thou dost these things, manifest thyself to the world: for neither did his brethren believe in him. Jesus therefore saith to them, My time is not yet come; but your time is always ready. The world cannot hate you, but me it hateth, because I give testimony of it, that the works thereof are evil. Go you*
up.

up to this festival day ; I go not up to this festival day, because my time is not yet accomplished.

When he had said these things, himself tarried in Galilee : But after his brethren were gone up, then he also went up to the festival day, not openly, but as it were in secret. The Jews therefore sought him in the festival day and said, Where is he ? and there was much murmuring in the multitude of him : for certain said that he is good : and others said, No, but he seduced the multitude ; yet no man spake openly of him for fear of the Jews.

MORALITIES.

I. **J**ESUS hides himself in this gospel, as the sun within a cloud, to shew himself at his own time: to teach us, that all the secrets of our life consist in well concealing and well discovering ourselves. He did conceal the life which he took from nature, when he might have been born a perfect man as well as Adam, and yet did he hide himself in the hay of a base stable. He concealeth his life of grace, dissembling under silence so many great

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and divine virtues, as if he had lockt up the stars under lock and key as holy Job saith. He keeps secret his life of glory; retaining for thirty-three years the light of his soul, which should without intermission, have glorified and cast a divine brightness upon his body. But when he concealed himself, the stars discovered him at his birth, the sun at his death. All the elements did then confess him, and all creatures gave testimony of his divinity.

2. We should be well known of God, if we did not so curiously inquire into the knowledge of the world. Vanity at this day opens all her gates to manifest divers men to the world, who should otherwise be buried in obscurity and darkness. It maketh some appear, by the luxurious excess of their apparel, as so many false creatures, whose heads being high and costly drest up, go to the market of idle love. Others by the riches and pomps of the world, others by honours and dignities, others by the deeds of arms and policy. Every one sets out himself to be seen and esteemed in the world. It seem-

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eth that life is made for nothing but to be shewed, and that we should always live for that which makes us die. We are a kind of walking spirits, which return late to our lodgings: But yet nevertheless giving ourselves so continually to the world, methinks we should at least stay with ourselves every day one short hour. It is said that the Pelican hides her eggs, and that they must be stolen from her to make them disclose: but vanity is an egg which all the world hatcherh under her wings, and none are willing to forsake it.

3. If it be needful to shew yourself to the world, be then known by your virtues, which are characters of the divinity. Let men know you by your good examples, which are the seeds of eternity, and of all fair actions. You must be known by your alms and bounty, which are the steps which God left imprinted in this world. If you must rise to honours and dignities, take them as instruments of holiness; and be not powerful but to be more obliged to do good by so being.

ASPIRATIONS.

O God who didst conceal thyself, how comes it about that I desire so much to be seen and make myself known to the world? What can I discover If I shew that which I am, but only sin, vanity, misery, and inconsistency, which make the four elements of my life? To what serves this itch of seeing but only to receive into our eyes the seeds of curiosity? Why do we cover to be so much seen, but to expose ourselves to vanity, and to carry a torch in a blast of wind? Alas, O merciful Lord, I have very long lived for myself and for the eyes of the world, when shall I begin to live for thee? Shall I never see those happy moments of my life which will receive light only from the day of thy face? Let me, O most beloved of my heart, be blind to all the world, so that I may have eyes for thee. If the condition of my estate must needs shew me to the world, let it be to give it part of thy light, without receiving any part of that darkness which covereth it. Let me be in the world to do good, but
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let me dwell in thee as within the fountain of all goodness.

*The Gospel for Wednesday the fifth week
in Lent, St. John x.*

The Jews said, if thou be the Messias tell us plainly.

AND the dedication was in Jerusalem, and it was winter: and Jesus walked in the temple in Solomon's porch. The Jews therefore compassed him round about and said to him, How long dost thou hold our soul in suspense? If thou be Christ, tell us openly, Jesus answered them, I speak to you, and you believe not. The works that I do in the name of my father, they give testimony of me. But you do not believe, because you are not of my sheep. My sheep hear my voice, and I know them, and they follow me, and I give them life everlasting, and they shall not perish forever, and no man shall pluck them out of my hand. My father, that which he hath given me is greater than all; and no man can pluck them out of the hand of my father; I and my father are one.

The Jews took up stones to stone him. Jesus answered them, Many good works I have shewed you from my father, for which of those works do you stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because thou being a man makest thyself God. Jesus answered them: Is it not written in your law, that I said you are Gods? If he called them Gods to whom the word of God was made, the scripture cannot be broken: whom the father hath sanctified and sent into the world, say you, That thou blasphemeth, because I said I am the son of God? If I do not the works of my father believe me not. But if I do, and you will not believe me, believe the works, that you may know and believe that the father is in me, and I in the father.

MORALITIES.

1. **T**HE wolves encompass the good shepherd, counterfeiting lambs, to draw truth out of his mouth which they would persecute. They resembled a certain plant which carrieth the name and shape of a lamb, but hath a contrary substance

substance and different qualities; for it is ravenous as a wolf, and devours all the herbs which grow about it. So are there many who insinuate themselves into the friendship of good men by fair, but counterfeited respects, that afterward they may be made the object of their cruelty. Those men look after the Messias in the porch of Solomon as Herod sought after him in the manger, not to adore but to kill him. Their mouth carries honey when their heart hatcheth poison: but nothing is unknown to God, from whom hell itself hath not darkness enough to hide itself.

2. Jesus knows his flock, and his flock reciprocally knows him; and in that consists all our happiness, to know God and to be known of him. The chiefest of all wisdom is to know him and to be known by him, and to be written in the book of life, which is the last and chiefest of all felicities. It is true that he knows all things by the knowledge of a clear intelligence, which serves the wicked only to discover plainly their crimes: whereas he knows the just by a science of favour and approbation, which indeed
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is eternal predestination. If we be unknown to God, we must make ourselves known to him by some good virtue, which doth not depend only upon us. The first beam is of prevenient grace and our vocation to christianity, which is part of our predestination, and is not at all within our power: we have not been elected because we have believed in God by our own forces, but we believe because we have been elected. The first knowledge comes purely from God, but it is in us by his grace to pursue this first light, and to advance our predestination to glory, by forcing ourselves to know him perfectly who hath known us so liberally.

3. Jesus will not be known singly by his words, but by his works. Our words must agree with our good actions as the needle of a clock agrees with the springs. When we have heard or read some good doctrine, that sermon or reading must pass into our manners. It is surely a strange thing that many employ that leisure to know much, and yet will not spend some considerable time to make themselves good christians. We must be philosophers more
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by imitating the example of God than by any curious enquiry of his greatness. Our christianity teacheth us that we should be more knowing and skilful in the practise of our life than of our tongue, and that we are rather made to perform great actions than to speak them. We must have a special care that our hands do not give our mouth the lie. What can we gain, in the judgment of God, by being like those trees which have a fair out-side garnish'd with leaves, yet good for nothing but to give a shadow and to make a noise when the wind blows! God requires of us fruit, since he is the father of all fertility, and nothing is barren in the land of the living.

ASPIRATIONS.

O My God, I know thee, because thou was first pleas'd to know me: thou hast known me by thy goodness, and I will do my best to know thee, that I may obtain all happiness. O that I might know that my name is written in the book of life, and also know the life which I may possess within the heart of Jesus, in which so many lives do live; O how should I then find

find my spirit ravish'd in those beautiful ideas of glory! Fix thine eyes on me, O Lord, and thou shalt thereby bring me to the fountain of all happiness. The father hath given me to thee and I am the conquest of thy precious blood: Suffer not a soul to be taken away from thee which hath cost thee so many sweats and sufferings. I am thine by so many titles, that I will be no more mine own but only to have the right of renouncing that which I am, and to establish what shall be thine in this little kingdom of my heart.

The Gospel for Thursday the fifth week in Lent, St. Luke vii.

Upon St. Mary Magdalen's washing our Saviour's feet in the Pharisee's house.

AND one of the pharisees desir'd him to eat with him. And he being entered into the house of the pharisee, he sat down to meat. And behold a woman that was in the city, a sinner, as she knew that he sat down in the pharisee's house, she brought an alabaster box of ointment; and standing behind

kind, beside his feet, she began to water his feet with her tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with ointment. And the pharisee that had bid him, seeing it, spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman she is that toucheth him, that she is a sinner. And Jesus answering said to him, Simon I have somewhat to say unto thee. But he said, Master, say. A certain creditor had two debtors, one did owe five hundred pence, and the other fifty; they having not wherewith to pay, he forgave both: whether therefore doth love him more? Simon answering, said, I suppose that he to whom he forgave more. But he said to him, thou hast judged rightly. And turning to the woman he said unto Simon, Dost thou see this woman? I entered into thy house, water to my feet thou didst not give; but she with tears hath watered my feet, and with her hairs hath wiped them. Kists thou gavest me not; but she, since I came in, hath not ceased to kiss my feet. With oil thou didst not anoint my head; but she with ointment hath anointed my feet. For the which, I
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say to thee, many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. And he said to her, Thy sins are forgiven thee. And they that sat together at table began to say within themselves, Who is this that also forgiveth sins? And he said to the woman, Thy faith hath made thee safe, go in peace.

MORALITIES.

1. **S**AIN T Mary Magdalene is under the feet of Jesus Christ, as is that work of sapphires, mentioned in Exodus, under the feet of God. It is a work wrought by the right hand of the highest, the wonder of women, the most happy of all lovers; who made profit of sin, which destroys all; who sanctified that love which so little knew the way to any sanctity. This is the fountain mention'd in the book of Hester in the vision of Mardochæus; a fountain which became a river, and after changes itself into the sun, which gives beams and showers at one instant. She is a fountain at a pharisee's table; she is a river in her solitary grove; she is a sun both in paradise and in that great exaltation

exaltation wherein the catholic church now beholds her. Being now in glory she doth not yet forbear to open fountains of tears, by imitation of her, within the souls of repentant Sinners, of whom incessantly she procures the conversion. Happy is that heart which is pierc'd with the imitation of her virtues, thereby to gain some part of her crowns.

2. Every thing is admirable in her conversion: a sinner wounded with love cures herself by love. She changes the fire of Babylon into that of Jerusalem. She plucks out of her wound the venomous dart of worldly love, to make large room for the arrows of Jesus which pierce her heart, and at an instant make a harmony of heavenly passions within the bottom of her soul. She holds the wound dearer than life, and goes straight to her conqueror to desire death or increase of love.

3. She appears most ingenious in her affections to provide no water wherewith to wash her master's feet, since she could draw it so fitly out of her own eyes. This was the water which Jesus did thirst after,

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when he asked of the Samaritan woman some to drink; but the poor woman was so astonish'd. that she forsook her pitcher, and forgot that which Jesus asked. Now, the holy Magdalen brings her eyes to the pharisee's table, as two vessels full of chrystal water, which was of that pure stream which comes from the holy lamb. Heaven is wont to water the earth, but here the earth waters heaven. A soul which was before black and burnt up with the fire of concupiscence, provides a fountain for the king of highest heaven. She draws tears from her sins, to make them become the joys of paradise.

4. She sanctifies all that which was esteem'd most profane. Her hairs, which were the nets wherein so many captive souls did sigh under the yoke of wanton love, are now (as the ensigns and standards of wicked Cupid) trampled under the feet of her conqueror. Those kisses, which carried the poison of a luxurious passion in her heart, do now breathe from her nothing but the delicacies of chastity. Her pleasing odours, which were before vowed to sensuality, are now become
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the sweetest exalations from that amber-oil, which brings on odoriferous perfume to Jesus Christ. She brings with her aromatic spices to burn herself at the mountain of her sun, who makes himself her priest, her advocate and brideman.

5. She had gain'd the great Jubilee, and was assur'd of it by the word of the eternal bishop; and yet during all the rest of her life she practis'd upon herself a sanctified revenge, and her penance never ends but with her life, to confound our coldness, who know so little what it is to bewail a sin. She is as timorous in the assurance of her pardon as we are secure at the approach of God's justice. No body could be so patient and so constant in her love but she that had a holy emulation toward heavenly charity. It is her perseverance which draws to the earth a perfect copy of that life, without limit, which the blessed souls enjoy in heaven. It is she alone to whom eternity was then given, because she had power to offer repentant frailty to eternity itself.

ASPIRATIONS.

Upon St. Mary Magdalen's great repentance.

O Jesus, my conqueror and my sovereign bishop, thou art pleased to be satisfied of thy unworthy servant, But I am not yet content with myself. No, no, my life and penance shall end together, since I have lost that which should never have been separated from my body before the separation of my soul. And since I cannot enter chaste into my grave, I will now go repentant into an obscure and savage cave, where the sun shall shine no more upon a head so sinful as mine. Mine eyes, O mine eyes! who have first received that fire which hath so passionately devoured my soul, I will make you imitate the pond of Hesebond. And sooner shall those two fountains be dried up which serve the streams of Jordan than you shall want water to wash the steps of your concupiscence. I will have that neck (which hath suffered itself to be embraced by unlawful arms) held under the yoke of him that hath overcome me, and so happily subjected me to his empire.

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These arms and hands, which have been the chains of wanton embracements, shall henceforth forever be lifted up to heaven in prayer, and they shall have no other altars but the feet of my Lord and master, if I dare think myself worthy to kiss them. This mouth, which hath been the gate of unchastity, shall now become a temple of God's praises. And this heart, which hath been a burning furnace of worldly love, shall be a burning lamp of holy affections before God, and shall have no other oil to maintain it but that water which shall be drawn from mine eyes. O my God, since I have so betray'd my heart, abused my youth, spent prodigally thy treasures, and made crowns to Baal out of thy silver; since I have forsaken thee who art eternal, unchangeable and incomparable goodness, without whom all other goods are nothing, to follow a wanton fire which hath brought me to the brim of an everlasting precipice; where shall I find sufficient tears to wash my offences? Where shall I find enough parts of my body to be continually offered up as a sacrifice of my repentance? I would

make my life immortal, to have my pains so lasting ; and if thy mercy will not let me be the object of thy vengeance, let me at least serve for a sacrifice at thy altars.

The Gospel for Friday the fifth week in Lent, St. John xi.

The Jews said, What shall we do ? for this man doth many miracles.

THE chief priests therefore and the pharisees gathered a council and said, What shall we do ? for this man doth many signs. If we let him alone so all will believe in him, and the Romans will come and take away our place and nation. But one of them named Caiaphas, being the high-priest for the year, said to them, You know nothing, neither do you consider that it is expedient for us that one man die for the people, and the whole nation perish not. And this he said not of himself, but being the high-priest of that year he prophesied that Jesus should die for that nation ; and not only for the nation, but to gather in one the children of God that were dispersed. From that day therefore they devised

devised to kill him. Jesus therefore walked no more openly among the Jews, but he went into the country beside the desert unto a city that is called Ephrem, and there he abode with his disciples.

MORALITIES.

I. **O**NE of the greatest tragedies acted in the life of man, which makes curious persons to question, wise men to wonder, good men to groan, and the wicked to rejoice, is to see an innocent man oppressed by colour of justice. Now Jesus, being resolv'd to espouse our miseries as far as they can reach, was pleased to pass through those rigours and formalities of the wicked, coloured with a pretext of equity. He is not here condemned by a mean people, without consideration, without power, without formality of process, but by these chief-priests and principal men of that nation assembled in council; they inform'd themselves, they reason, and conclude his death. The lions of Solomon's throne did anciently bear certain writs of the law, to signify that it was to be handled by courageous and clear-seeing

seeing judges. But here foxes got into their hands and did manage it by crafty deceits and wickedness. Alas, we are far from the laws of God when we cannot abide the least word spoken against our reputation. We are troubled to suffer for innocency, as if it were a greater honour to suffer for a direct offence. Shall we never think that the triumph of virtue consists in well-doing, and thereby sometimes receiving harm, even from those who are esteem'd good men?

2. There are some difficulties in affairs, where truth is shut up as within a cloud: wise men can hardly find out where the point lies; but God doth so order it, that falshood leaves always certain marks by which it may be known; and the beauty of truth is ever like that lake of Afric, which early or late discovers all that is cast into it, and makes all impostures plainly appear when we think they are most conceal'd. And this appears by the proceeding of Caiaphas, who chose to condemn Christ for those things which were the certain tokens that he was the true Messias. He concluded his death by

reason

reason of his miracles, and those gave him authority as to the prince of life. A troubled spirit makes darts of every thing (which it can) to fight against reason, and kills itself, not suspecting its own poison.

3. The devil publishes Jesus for the true Messias, and so doth likewise Caiaphas prophesy the same. It is not always a certain-mark of goodness to speak that which is good, but it is an assurance of virtue to avoid that which is ill. There are many from whom good works do escape while they both think and do ill. Truth makes use of their tongues when devils command their hearts. It is this which makes us see our Saviour's empire, and the extent of his conquests, which is not limited by time, he being already entered into possession of eternity; and it is not bounded by place, because it contains all immensity. Night hath no power to cover it, because it is light itself: It cannot be shut up in any deceitful shadow, because it scatters and discovers all falshood: It cannot be comprehended within our senses, because it exceeds their capacity; and

and it is present in all places, being omnipotent and eternal in all times.

ASPIRATIONS.

O Jesus, father of all blessed unions, who hast suffer'd death to unite all the children of God together, who are scattered over all the countries of the world; wilt thou have no pity of my heart, so many times torn in pieces and strayed among a great multitude of objects which estrange and draw me from the first of all unities? My soul melts through all the gates of my senses, by running after so many creatures which do kindle covetousness but never serve to refresh or cool the heat of it. Draw me O Lord, from the great throng of so many exterior things, that I may retire into my own heart, and from thence arise to thine, where I may find the peace which thou hast cemented fast with thy precious blood. When shall I see the first beams of that liberty which thou grantest to thy children? When shall my thoughts return from wandering in those barren regions where thou art not acknowledged? When shall

shall I be re-united and so purified by thy favours that they may celebrate continual days of the feast in my soul? I am already there in desire, and shall be there in presence, when by help of thine infinite grace and mercy, I can be wholly thine.

The Gospel for Saturday the fifth week in Lent, St. John xii.

The chief priests thought to kill Lazarus, because the miracle upon him, made many follow Jesus.

BUT the chief priests devised to kill Lazarus also, because many for him, of the Jews went away, and believed in Jesus.

And on the morrow a great multitude that was come to a festival day, when they had heard that Jesus cometh to Jerusalem, they took the boughs of palms, and went forth to meet him, and cried, Hosanna, blessed is he that cometh in the name of our Lord, the king of Israel. And Jesus found a young ass, and sat upon it, as it is written: Fear not, daughter of Sion, behold thy

thy king cometh sitting upon an ass's colt. These things his disciples did not know at the first; but when Jesus was glorified, then they remembered that these things had been written of him; and these things they did to him. The multitude therefore gave testimony, which was with him when he called Lazarus out of the grave, and raised him from the dead. For therefore all the multitude came to meet him, because they heard he had done this sign. The Pharisees therefore said among themselves, Do you see that we prevail nothing? Behold, the whole world is gone after him.

And there were certain Gentiles of them that came up to adore in the festival day. These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying, Sir, we are desirous to see Jesus. Philip cometh and telleth Andrew. Again, Andrew and Philip told Jesus: but Jesus answered them, saying, The hour is come that the son of man shall be glorified. Amen, Amen, I say to you, unless the grain of wheat falling into the ground, die, itself remaineth alone: but if it die, it bringeth much fruit. He that loveth his life, shall lose it: and he
that

that baseth his life in this world, doth keep it to life everlasting. If any man minister to me, let him follow me: and where I am, there also shall my minister be. If any man minister unto me, my father will honour him.

MORALITIES.

1. **A**DMIRE here the extasies of our sweet Saviour: He is ravished by the object of his death, and is transported by the idea of his sufferings. The trumpet of heaven sounded in the voice which was heard by this great multitude. He encourages himself to his combat; he looks confidently upon the cross as the fountain of his glories, and planted his elevation upon the lowest abasements. Shall not we love this cross which Jesus hath cherished as his spouse? He gave up his soul in the arms of it, to conquer our souls. We shall never be worthy of him till we bear the ensigns of his war, and the ornaments of his peace. Every thing is paradise to him that knows how to love the cross; and every thing is hell to those who fly from it; and no

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body flies it but shall find it. It is the gate of our mortality, whither we must all come, though we turn our backs to it.

2. What a great secret it is, to hate our soul that we may love it: to hate it for a time, that we may love it for eternity; to punish it in this life, to give it thereby a perpetual rest in that to come; to despise it, that we may honour it; to handle it roughly, that it may be perfectly establish'd in all delights? And yet this is the way that all just men have pass'd to arrive at the chiefest point of their rest. They have resembled the flowers-de-luce, which weep for a time, and out of their own tears produce seeds which renew their beauties. The salt sea for them becomes a flourishing field, as it did to the people of God when they came forth of the chains of Egypt. The cloud which appeared to the prophet Ezekiel carried with it winds and storms, but it was environ'd with a golden circle, to teach us, that the storms of affliction which happen to God's children are encompass'd with brightness and smiling felicity.

felicity. They must rot as a grain of wheat, that they may bud out and flourish in the ear. They must abide the diversity of times, and endure the scythe and flail: they must be ground in a mill, and pass by water and fire before they can be made bread pleasing to Jesus Christ. Our losses are our advantages; we lose nothing but to gain by it; we humble and abase ourselves to be exalted; we despoil ourselves to be better cloath'd; and we mortify ourselves to be reviv'd. O what a grain of wheat is Jesus Christ, who hath pass'd all these tryals to make the height of all heavenly glories bud out of his infinite sufferings!

ASPIRATIONS.

O God, I have that passionate desire which these strangers had to see Jesus. I do not ask it of Philip, nor shall Philip have cause to ask Andrew. My Jesus, I ask it of thyself; thou art beautiful even in the way of the cross; thou didst shew thyself couragious in the abyss of thy pains; thou art admirable in the contempt of death. The heavenly trumpet

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hath already founded for thee, and chearfulness gives wings to carry thee to this great combat, where death and life fight singly together; which makes life die for a time and death live forever. I will forsake my very soul: to follow thee in this agony, and find my life in thy death, as thou hast extinguish'd death in thy life.

The Gospel for Palm-Sunday, St. Matthew xxi.

Our Saviour came in triumph to Jerusalem, a little before his passion.

AND when they drew nigh to Jerusalem and were come to Bethpage, unto mount Olivet, then Jesus sent two disciples, saying to them, Go ye into the town that is against you, and immediately you shall find an ass ty'd, and a colt with her, loose them, and bring them to me. And if any man shall say ought to you, say ye, That our Lord hath need of them; and forthwith he will let them go. And this was done, that it might be fulfill'd which was spoken by the prophet, saying, Say ye to the daughter of Sion, behold

thy

thy king cometh to thee meek, and sitting upon an ass, and a colt, the foal of her that is us'd to the yoke. And the disciples going did as Jesus commanded them, and they brought the ass and the colt, and laid their garments upon them, and made him sit thereon. And a very great multitude spread their garments in the way; and others did cut boughs from the trees and strew'd them in the way; and the multitude that went before and that follow'd cry'd, saying, Hosanna to the son of David, blessed is he that cometh in the name of the Lord.

MORALITIES.

OUR Saviour goes to his death in triumph: He appears to be a king, but a king of hearts, who requires nothing of us but ourselves, only to make us happy and contented in him. He triumphs before the victory, because none but he could be shure of the future certainty of his happiness. But he water'd his triumphs with tears, to weep for our joys, which were to proceed out of his sadness. It is related by an ancient orator, that when

Constantine made his entry into Great Britanny, where he was born, the people receiv'd him with so great applause, that they kiss'd the sails and the oars of the vessel which brought him, and were ready to pave the streets with their bodies, for him to tread on. If they did so for a mortal man, what should we not do for an eternal God, who comes to buy us with his precious blood, and demands entrance into our hearts only to give us paradise?

2. He walks towards his cross amongst the cries of fervour and joy, to teach us with what chearfulness we should conform ourselves to abide our own sufferings, imitating the apostles, who received their first reproaches as manna from heaven. He would have us prepared and resolved always to suffer death patiently; whether it be a death which raiseth up our spirit to forsake sensuality, or a natural death. Whatsoever it be, we should embrace it as the day which must bring us to our lodging after a troublesome pilgrimage. Doth it not appear

pear plainly that those who are loath to forsake the world are like herbs put into an earthen pot amongst straw and dung, and yet would be unwilling to come forth of it? The furniture of our worldly lodging grows rotten, the roof is ready to fall upon our heads, the foundation shakes under our feet, and we fear that day which, if we ourselves will, shall be the morning of our eternal happiness. It is not death, but only the opinion of it which is terrible, and every man considers it according to the disposition of his own spirit.

3. The palm-branches which we carry in our hands require from us the renewing of a life purify'd and cleans'd in the blood of the holy lamb. In the beginning of Lent we take upon our heads the ashes of palm-branches, to teach us, that we do then enter, as it were, into the sepulchre of repentance; but now we carry green boughs, to make us know that now we come out of the tomb of ashes, to enter again into the strength of doing good works, in imitation of the
trees,

trees, which having been covered with snow and buried in the sharpness of winter, do again begin to bud in the spring-time.

4. The garments spread under the feet of Jesus, declare that all our temporal goods should be employ'd toward his glory; and that we must forsake our affections to all things which perish, that we may be partakers of his kingdom. No man can stand firm that is delighted with moveable things. He that is subject to worldly affections, binds himself to a wheel which turns about continually. Jesus accepted this triumph only to despise it; he reserv'd the honour of it in his own hands, to drown it in the flood of his tears, and in the sea of his precious blood. If you be rich and wealthy, do not publish it vainly, but let the poor feel it. You must live amongst all the greatness and jollity of this world, as a man whose only business must be to go to God.

ASPIRA-

ASPIRATIONS.

O Sovereign king of hearts, after whom all chaste loves do languish, I am fill'd with joy to see thee walk amongst the cries of joy, and the palms and garments of thy admirers, which serv'd for carpets: I am ravish'd with thy honours, and the delights of thy glory, and I applaud thy triumphs. Alas! that all the earth is not obedient to thy laws, and that the tongues of all people do not make one voice to acknowledge thee sole monarch of heaven and earth. Triumph at least in the hearts of thy faithful servants, O my magnificent master! make me a triumphal ark compos'd of hearts; put fire to it with thy ador'd hand. Send out one spark of that heat which thou camest to spread upon the earth. Let every thing burn for thee, and consume itself in thy love. I do irrevocably bind my heart to the magnificence of thy triumph, and I love better to be thy slave, than to be saluted king of the whole world.

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*The Gospel for Monday in holy week,
St. John xii.*

St. Mary Magdalen anointed our Saviour's feet with precious ointment, at which Judas repin'd.

JESUS therefore, six days before the pasch, came to Bethany, where Lazarus was, that had been dead, whom Jesus rais'd: and they made him a supper there, and Martha minister'd, but Lazarus was one of them that sat at the table with him. Mary therefore took a pound of ointment, of right spike-nard, precious, and anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odour of the ointment. One therefore of his disciples, Judas Iscariot, he that was to betray him, said, Why was not this ointment sold for three hundred pence and given to the poor? And he said this, not because he cared for the poor, but because he was a thief, and having the purse, carry'd the things that were put in it. Jesus therefore said, Let her alone, that she may keep it for the day of my burial: For the poor you have always with
you

you, but me you shall not have always. A great multitude therefore of the Jews knew he was there: and they came not for Jesus only, but that they might see Lazarus, whom he rais'd from the dead.

MORALITIES.

1. **L**AZARUS being rais'd from his grave, converseth familiarly with Jesus; and to preserve the life which he had newly received, he ties himself continually to the fountain of lives, to teach us that since we have begun to make a strong conversion from sin to grace, we must not be out of the sight of God; we must live with him, and of him: with him, by applying our spirit, our prayers, our fervor, our passionate sighs toward him; and live of him by often receiving the blessed sacrament. Happy they (saith the angel in the apocalypse) who are invited to the wedding-supper of the lamb. But note, that he who invites us to this feast stands upright amidst the sun, to signify that we should be as pure as the beams of light when come unto the most holy sacrament. Lazarus did eat bread with
his

his Lord, but, to speak with St. Augustine, he did not then eat the bread of our Lord. And yet this great favour is reserv'd for you when you are admitted to that heavenly banquet, where God makes himself meat, to give you an antepast of his immortality.

2. God will have us acknowledge his benefits by the faithfulness of our services. St. Peter's mother-in-law, as soon as she was healed of her fever, presently serv'd her physician. And observe that Martha served the author of life, who had redeemed her brother from the power of death. The faithful Mary, who had shed tears, gave what she had most precious, and observes no measure in the worth, because Jesus cannot be valued. Cleopatra's pearl, estimated to be worth two hundred crowns, which she made her friend swallow at a banquet, this holy woman thought too base: she melts her heart in a sacred limbeck of love, and distils it out by her eyes. And Jesus makes so great account of her waters and perfumes that he would suffer no body to wash his feet when he instituted the
blessed

bleſſed ſacrament, as not being willing to deface the ſacred characters of his ſacred lover.

3. Judas murmurs, and covers his villainous paſſion of avarice under the colour of charity and mercy toward the poor. And juſt ſo do many cover their vices with a ſpecious ſhew of virtue. The proud man would be thought magnanimous; the prodigal would paſs for liberal; the covetous for a good huſband; the brain-ſick raſh man would be reputed courageous; the glutton a hoſpitable good fellow; ſloth puts on the face of quietneſs; timorouſneſs of wiſdom; impudence of boldneſs; insolence of liberty; and over-confident or ſaucy prating would be taken for eloquence. Many men, for their own particular intereſt, borrow ſome colours of the public good, and many actions both unjuſt and unreaſonable, take upon them a reſemblance of piety. Saint Ireneus ſaith, that many give water, coloured with ſlak'd white-lime or plaſter, inſtead of milk; and all their life is

but a * farce, where blackamoores are whited over with meal. Poor truth suffers much amongst these couzenages: but you must take notice, that in the end wicked and dissembling Judas did burst and shew his damned soul stark naked. Yet some think fairly to cover foul intentions, who must needs know well that hypocrisy hath no veil to couzen death.

ASPIRATIONS.

I See no altars in all the world more amiable than the feet of our Saviour: I will go by his steps to find his feet; and by the excellences of the best of men, I will go find out the God of gods. Those feet are admirable, and Saint John hath well described them to be made of metal burning in a furnace; they are feet of metal by their constancy, and feet of fire by the enflamed affections of their master. Let Judas murmur at it what he will, but if I had a sea of sweet odours and

* *A farce is a French jigg, wherein the faces of all the actors are whited over with meal.*

odoriferous

odoriferous perfumes I would empty them all upon an object so worthy of love. Give, O mine eyes, give at least tears to this precious holocaust, which goes to sacrifice itself for satisfaction of your libidinous concupiscences. Wash it with your waters before it wash you with its blood. O my soul, seek not after excrements of the head to dry it: Thy hairs are thy thoughts, which must only think of him who thought so kindly and passionately of thee on the day of his eternity.

*The Gospel for Maundy-Thursday, St.
John xiii.*

Of our Saviour's washing the feet of his apostles.

*AND before the festival day of the pasch
Jesus knowing that his hour was come
that he should pass out of this world to his
father: whereas he had loved his that were
in the world, unto the end he loved them.
And when supper was done, whereas the
devil now had put into the heart of Judas
Iscariot, the son of Simon, to betray him,*
U 2 *knowing*

knowing that the father gave him all things into his hands, and that he came from God, and goeth to God: He riseth from supper and layeth aside his garments, and having taken a towel girded himself. After that he put water in a bason, and began to wash the feet of his disciples, and to wipe them with the towel wherewith he was girded. He cometh therefore to Simon Peter; and Peter saith to him, Lord, dost thou wash my feet? Jesus answered and said to him, That which I do thou knowest not now, thou shalt know hereafter. Peter saith to him, Thou shalt not wash my feet forever. Jesus answered him, If I wash thee not, thou shalt not have part with me. Simon Peter saith to him, Lord, not only my feet, but also my hands and head. Jesus saith to him, He that is washed, needed not but to wash his feet, but is clean wholly: and you are clean, but not all; for he knew who he was that would betray him, therefore he said, you are not all clean.

Therefore after he had washed their feet and taken his garments, being set down again, he said to them, Know you what I have done to you? You call me master and Lord, you say well, for so I am. If then I have

have washed your feet Lord and master, you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also.

MORALITIES.

1. **J**ESUS loves his servants for an end, till the full accomplishment of that end. The world loves his creatures with a love which tends to concupiscence; but that is not the end for which they were made or should be beloved. There is a very great difference between them: for the love of worldly men plays the tyrant in the world, snatching and turning all things from the true scope and intention for which they were made by God, diverting them to prophane uses by turbulent and forcible ways. The world pleaseth itself to set up idols every where, to make itself adored in them as chief sovereign. It makes use of the sun to light his crimes, of the fatness of the earth to fatten his pleasure, of apparel for his luxury, of all mettals to kindle avarice, and of the purest beauties to serve sensuality. And if by chance it

love any creature with a well-wishing love, as it ought to be loved, that is not permanent. The wind is not more inconstant, nor a calm at sea more unfaithful than the worldly friendship. For sometimes it begins with fire and ends in ice. It is made as between a pot and a glass, and is broken sooner than a glass. The ancient Germans tried their children in the Rhine, but true friendship is tried in a sea of tribulation. It is only Jesus, the preserver and restorer of all things, who loves us from eternity to eternity. We must follow the sacred steps of his examples to reduce ourselves to the final point of our happiness.

2. The water at first was a mild element which served the majesty of God as a floating chariot, since (as the scripture saith) his spirit was carried upon the waters, from whence he drew the seeds which produced all the world. But after man sinned, like a supreme judge, he made use of the gentlest things to be the instruments of our punishments. The water which carried the divine mercies was chosen, at the deluge, to drown all mankind.

mankind. Now at this time Jéfus sanctified it by his sacred touch: He took the bason, which being in his hands became greater and more full of majesty than all the ocean. Our spots, which eternity could not wash clean, are taken away at baptism by one only drop of water sanctified by his blessing. He prevents the bath of his blood by the bath of an element; which he doth expresly before his institution of the blessed sacrament, to teach us what purity of life, of heart, of faith, of intention and affections we must bring to the holy Eucharist. It is necessary to chase away all strange Gods, which are sins and passions, before we receive the God of Israel; we must wash ourselves in the waters of repentance, and change our attire by a new conversation. Is it too much for us to give flesh for flesh, the body of a miserable man for that of Jéfus Christ? The consideration of our sins should bring up the blood of blushing in our cheeks, since they were the only cause why he shed his most precious blood upon the cross for us. Alas, the heavens are not pure before his most pure spirit, which purifies

purifies all natures: then how can we go to him with so many voluntary stains and deformities? Is it not to cast flowers upon a dunghill, and to drive swine to a clear fountain, when we will go to Jesus (the author of innocency) carrying with us the steps and spots of our heinous sins?

3. Jesus would not only take upon himself the form of man, but that also of a base servant, as St. Paul saith. It was the office of slaves to carry water to wash bodies; which made David say, that Moab should be the bason of his hope; expressing thereby that he would humble the Moabites so low, that they should serve only to bring water to wash unclean houses. Alas, who would have said that the Messias was come amongst us to execute the office of a Moabite? What force hath conquered him, what arms have brought him under, but only love? How can we then become proud, and burn incense to that idol called *point of honour*, when we see how our God humbled himself in this action? Observe with what preparation the evangelist said that his heavenly father had put all into his hands;

hands; that he came from God and went to God; and yet instead of taking the world's sceptre he takes a bason and humbles himself to the most servile offices. And if the waters in this bason cannot burst in us the foul imposthume of vanity, we must expect no other remedy but the eternal flames of hell-fire.

ASPIRATIONS.

O King of all lovers, and master of all holy loves! Thou lovest for an end, and till the accomplishment of that end. It appertains only to thee to teach the art of loving well, since thou hast practised it so admirably. Thou art none of those delicate friends, who only make love to beauties, to gold, to silk; thou lovest our very poverty and our miseries, because they serve for objects of thy charity. Let proud Michol laugh while she list to see my dear David made as a water-bearer; I honour him as much in that posture, as I would sitting upon the throne of all the world. I look upon him holding this bason, as upon him that holds the vast seas in his hands. O my merciful
Jesus,

Jesus, I beseech thee wash, wash again and make clean my most sinful soul. Be it as black as hell, being in thy hands, it may become more white than that dove with silver wings, of which the prophet speaks. I go, I run to the fountains, I burn with love amongst thy purifying waters, I desire affectionately to humble myself, but I know not where to find so low a place as thine, when thou wast humbled before Judas to wash his traitorous feet.

MORALITIES.

Upon the garden of mount Olivet.

- I. **J**ESUS enters into a garden, to expiate the sin committed in a garden by the first man. The first Adam stole the fruit, and the second is ordained to make satisfaction. It is a strange thing, that he chose the places of our delights for suffering his pains; and never lookt upon our most dainty sweets but to draw out of them most bitter sorrows. Gardens are made for recreations, but our Saviour finds there only desolation. The olives, which are tokens of peace, denounce war unto

unto him. The plants there do groan, the flowers are but flowers of death, and those fountains are but fountains of sweat and blood. He that shall study well this garden, must needs be ashamed of all his pleasant gardens, and will forsake those refined curiosities of tulips to make his heart become another manner of garden, where Jesus should be planted as the only tree of life, which brings forth the most perfect fruit of justice.

2. It was there that the greatest champion of the world undertook so great combats, which began with sweat and blood, but ended with the loss of his life. There were three marvellous agonies; of God and death; of joy and sorrow; of the soul and flesh of Jesus. God and death are two incompatible things, since God is the first and the most universal of all lives, who banisheth from him all the operations of death, and yet his love finds means to unite them together for our redemption.

The joy of beatitude was a fruition of all celestial delights, whereunto nothing which displeaseth could have access; and yet

yet Jesus suffered sorrow to give him a mortal blow, even in the sanctuary of his divinity. He afflicted himself for us, because he knew not what it was to afflict ourselves for him; and he descended by our steps to the very anguishes of death, to make us rise by his death to the greatest joys of life.

To be short, there was a great duel between the affectionate love and the virginal flesh of Jesus. His soul did naturally love a body which was so obedient; and his body followed wholly the inclinations of his soul. There was so perfect an agreement between these two parties, that their separation must needs be most dolorous: yet Jesus would have it so, and sign the decree by sweating blood. And as if it had been too little to weep for our sins with two eyes, he suffered as many eyes as he had veins to be made in his body, to shed for us tears of his own blood.

3. Observe here how this soul of Jesus, amongst those great anguishes, continued always constant, like the needle of a sea compass in a storm. He prays, he exhorts,

exhorts, he orders, he reproveth, and he encourages; he is like the heavens, which (amongst so many motions and agitations) lose no part of their measure or proportion. Nature and obedience make great convulsions in his heart, but he remains constantly obedient to the will of his heavenly father: he tears himself from himself, to make himself a voluntary sacrifice for death amongst all his inclinations to life, to teach us that principal lesson of christianity, which is to desire only what God will, and to execute all the decrees of his divine providence, as our chiefest helps to obtain perfection.

ASPIRATIONS.

O Beauteous garden of olives, which from henceforth shalt be the most delicious object of my heart, I will lose myself in thy walks. I will be lost with God, that I may never be lost. I will breathe only thy air, since it is made noble by the sighs of my dear master. I will gather thy flowers, since Jesus hath marked them with his blood. I will wash myself in those fountains, since they are

X sanctified

sanctified by the sweat of Jesus. I will have no other joy but the sorrow of the son of God, nor any other will but his. O my sweet Saviour, master and teacher of all humankind, wilt thou be abridged of thine own will, which was so reasonable and pure, to give me an example of mortifying my passions, and shall I (before thy face) retain any wicked or disordinate appetites? Is it possible I should desire to be Lord of myself, who am so bad a master, when I see the author of all goodness separate himself from himself, only to make me and all mankind partakers of his merits.

MORALITIES.

Of the apprehension of Jesus.

IN that obscure and dolorous night wherein our Saviour was apprehended, three sorts of darkneses were cast; upon the Jews, upon Judas, and upon St. Peter: A darkness of obduration upon the hearts of the Jews; a darkness of ungrateful malignity upon Judas; and a darkness of infirmity upon St. Peter. Was there ever any blindness like that of the Jews, who

who sought for the shining sun with lighted torches, without knowing him by so many beams of power which shined from him? They are stricken down with the voice of the son of God, as with lightning, and they rise again upon the earth to arm themselves against heaven. They bind his hands to take away the use of his forces, but they could not stop the course of his bounties. To shew that he is totally good, he is good and charitable even amongst his merciless executioners, and he lost all he had (saving his Godhead) only to gain patience.

When St. Peter struck the high-priest's servant, the patience of our Lord Jesus received the blow and had no patience till he was healed. If goodness did shew forth any one beam in the garden, modesty sent forth another in the house of Annas, when his face was stricken by a servile hand, his mouth opened itself as a temple, from whence nothing came but sweetness and light. The God of truth speaketh to Caiaphas, and they spit upon his brightness, and cover that face which must discover heaven for us. The mirror of an-

gels is tarnish'd with the spittle of infernal mouths, and wounded by most sacrilegious hands, without any disturbance of his constancy. That was invincible by his virtue, as the wilfulness of the Jews stood unmoveable by their obduration. There are souls, which after they have filled the earth with crimes, expect no cure of their diseases but by the hell of the reprobate.

2. The second darkness appeareth by the black passion of Judas, who falls down into hell with his eyes open; and after he had sold his soul, sold Jesus, and both all he had and all he was, to buy an infamous halter to hang himself. A soul become passionate with wanton love, with ambition or avarice, is banished into itself as into a direct hell, and delivered to her passions as to the furies. The poets say Hydra had but seven heads, but the spirit of avarice, St. John Climachus saith, hath ten thousand. The conversation of Jesus, which was so full of infinite attractions, could never win the spirit of Judas, when it was once bewitch'd with covetousness. The tinkling of silver kept him
him

him from rightly understanding Jesus. He makes use of the most holy things to betray holiness itself. He employs the kifs of peace to begin war. He carries poison in his heart and honey in his mouth: He puts on the spirit of Jesus to betray him. This shews us plainly that covetous and traiterous persons are farthest from God, and nearest to the devil.

The third power of darkness appeared in the infirmity of St. Peter, who, after so many protestations of fidelity, for fear of death renounced the author of life. One of the ancients said, the greatest frailty of humanity was, that the wisest men were not intallibly wise at all times. And all men are astonished to see that the greatest spirits being left to themselves, become barren and suffer eclipses which give examples to the wisest, and terror to all the world. God hath suffered the fall of St. Peter, to make us have in horror all presumption of our own forces, and to teach us that over-great assurance is oft-times mother of an approaching danger. Besides it seemeth he would, by this example consecrate the virtue of re-

penitance in this fault of him whom he chose to be head of his church, to make us see that there is no dignity so high, nor holiness so eminent which doth not owe tribute to the mercy of God.

ASPIRATIONS.

Upon St. Peter's tears.

IT is most true, saith St. Peter, that a proud felicity hath always reeling feet. Thou which didst defy the gates of hell, hath yielded thyself to the voice of a simple woman. All those conquests which thou didst promise to thyself are become the trophies of so weak a hand. Return to the combat; and since she hath triumphed over thee, do thou at least triumph over thyself. Alas! I am afraid even to behold the place of my fall, and the weak snares of a simple woman appear to me as boisterous chains. Yet what can he fear who is resolute to die? If thou find death amongst those massacres, thou shouldst rather embrace than decline it: for what can it do, but make thee companion of life itself! Our soul is yet too much to be a sacrifice for God; let us
first

first wash it with tears. I fell down before the fire, and I will rise by water. I have walked upon the sea to come to Jesus, and I will now return to him by the way of tears. I will speak now only by my tears, since I have lately talked so wickedly with my mouth. Since that which should open to speak oracles for the church hath been employed to commit foul treason; since we have nothing left free to us but sighs and groans, let us make use of the last liberty which is left us, and when all is spent, return to the mercy of Jesus, which all the sins of the world can never evacuate. I will from henceforth be a perpetual example to the church by my fall and rising again from death for the comfort of sinners, and the fault of one night shall be lamented by me all the days of my life.

MORALITIES.

Upon the Pretorian or Judgment Hall.

1. **I**N the passion of our Saviour all things are divine, and it seemeth they go as high as they could be raised by that sovereign power, joined with extreme love.

love. Jesus the most supreme and redoubted judge, who will come in his great majesty to judge the world, fire and lightening streaming from his face and all things trembling under his feet, was pleased at this time to be judged as a criminal person. Every thing is most admirable in this judgment: The accusers speak nothing of those things which they had resolved in their counsels, but all speak against their consciences. As soon as they are heard they are condemned, justice forsaketh them, and they are wholly possessed with rage. Pilate, before he gave judgment upon Jesus, pronounced it against himself; for after he had so many times declared him innocent, he could not give judgment without protesting himself to be unjust: The silence of Jesus is more admir'd by this infidel than the eloquence of all the world; and truth without speaking one word, triumpheth over falsehood: A Pagan lady (the wife of Pilate) is more knowing than all the laws, more religious than the priests, more zealous than the apostles, more courageous than the men of arms: When she

sleepeth,

sleepeth, Jesus is in her sleep: when she talketh, Jesus is upon her tongue: if she write Jesus is under her pen: her letter defended him at the judgment hall when all the world condemned him; she calleth him holy, when they used him like a thief; she maketh her husband wash his hands before he touched that blood, the high price of which she proclaimed. She was a Roman lady by nation, called Claudia Procula, and it was very fit she should defend this Jesus, who was to plant the seat of his church in Rome. All this while Jesus doth good amongst so many evils. He had caused a place to be bought newly for the burial of pilgrims at the price of his blood; he reconciles Herod and pilate by the loss of his Life. He sets Barrabas at liberty by the loss of his honour. He speaks not one word to him that had killed St. John Baptist, who was the voice. And the other to revenge himself, without thinking what he did, shewed him as a king. He appears before Pilate as the king of dolours, that he might become for us the king of glories. But what a horror is it to consider that in this judgment

judgment he was used like a slave, like a forcerer, like an accursed sacrifice: slavery made him subject to be whipped; the crown of thorns was given only to enchanters, and that made him appear as a forcerer: and so many curses pronounced against him, made him as the dismissive goat mentioned in Leviticus, which was a miserable beast upon which they cast all their execrations before they sent it to die in the desert. He that bindeth the showers in clouds to make them water the earth is bound and drawn like a criminal person: he that holds the vast seas in his fists, and balances heaven with his fingers, is stricken by servile hands. He that enamels the bosom of the earth with a rare and pleasing diversity of flowers is most ignominiously crowned with a crown of thorns. O hideous prodigies! which took away from us the light of the sun, and covered the moon with a sorrowful darkness. Behold what a garland of flowers he hath taken upon his head, to expiate the sins of both sexes. It was made of briars and thorns, which the earth of our flesh had sowed for us, and
which

which the virtue of his cross took away. All the pricks of death were thrust upon this prodigious patience, which planted her throne upon the head of our Lord. Consider how the son of God would be used for our sins, while we live in delicacies, and one little offensive word goeth to our hearts; to which, tho' he that spake it gave swiftness of wings, yet we keep it so shut up in our hearts, that getteth leaden heels, which make it continue there fixed.

ASPIRATIONS.

ALAS, what do I see here? a crown of Thorns grafted upon a man of thorns: A man of dolours, who burns between two fires, the one of love, the other of tribulation; both which do enflame and devour him equally, and yet never can consume him. O thou the most pure of all beauties, where have my sins placed thee? Thou art no more a man, but a bloody skin taken from the teeth of tygars and leopards. Alas, what a spectacle is this to despoil the * silk-

* *Ego sum vermis & non homo.* Psalm 11.

worm,

worm, which at this day attires our churches and altars? How could they make those men, who lookt upon thy chaste body, strike and disfigure it? O white alabaster, how hast thou been so changed into scarlet? Every stroke hath made a wound, and every wound a fountain of blood. And yet so many fountains of thy so precious blood cannot draw from me one tear. But, O sacred nightingale of the cross, who hath put thee within these thorns, to make so great harmonies only by thy silence? O holy thorns, I do not ask you where are your roses: I know well they are the blood of Jesus; and I am not ignorant that all roses would be thorns, if they had any feeling of that which you have. Jesus carried them upon his head, but I'll bear them at my heart; and thou O Jesus, shalt be the object of my present dolours, that thou may'st after be the fountain of my everlasting joys.

MORALI-

MORALITIES. *for Good-Friday.*

Upon the death of Jesus Christ.

MOUNT Calvary is a marvellous scaffold, where the chiefest monarch of all the world loseth his life to restore our salvation which was lost; and where he makes the sun to be eclipsed over his head, and stones to be cloven under his feet, to teach us by insensible creatures, the feeling which we should have of his sufferings.

This is the school where Jesus teacheth that great lesson, which is the way to do well: and we cannot better learn it than by his examples, since he was pleased to make himself passible and mortal to overcome our passions, and to be the author of our immortality.

The qualities of a good death may be reduced to three points; of which the first is to have a right conformity to the will of God, for the manner, the hour and circumstances of our death.

The second is to forsake as well the affections, as the presence of all creatures of this base world.

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The

The third is to unite ourselves to God by the practise of great virtues, which will serve as steps to glory.

Now these three conditions are to be seen in the death of the prince of glory upon mount calvary; which will take as the purest ideas, whereby to regulate our passage out of this world.

I. Consider in the first place, that every man living hath a natural inclination to life, because it hath some kind of divinity in it. We love it when it smileth upon us as if it were a paradise; and if it be troublesome, yet we strive to retain it, tho' it be accompanied with very great miseries: and if we must need for sake this miserable body, we then desire to leave it by some gentle and easy death. This maketh us plainly see the generosity of our Saviour, who being master of life and death, and having it in his power to chuse that manner of death which would be least hideous (being of itself full enough of horror) yet nevertheless, to conform himself to the will of his heavenly father, and to confound our delicacies, he would needs leave this life by
the

the most dolorous and ignominious which was to be found amongst all the deaths of the whole world. The cross amongst the Gentiles was a punishment for slaves and the most desperate persons of the whole world. The cross amongst the Hebrews was accursed: It was the ordinary curse which the most uncapable and most malicious mouths did pronounce against their greatest enemies. The death of a crucified man was the most continual, languishing and tearing of a soul from the body, with most excessive violence and agony: and yet the eternal wisdom chose this kind of punishment, and drank all the sorrows of a cup so bitter. He should have died upon some trophy, and breath'd out his last amongst flowers, and left his soul in a monument: and if he must needs have felt death, to have had the least sense of it that might be; but he would try the rigour of all greatest sufferings; he would fall to the bottom of dishonour: and (having spared from himself all the pleasures of this life) to make his death more complete he would spare none of those infinite dolours. The devout Simon

of Cassia addressees our Saviour going toward mount Calvary, saying, O Lord, whither go you with the extreme weight of this dry and barren piece of wood? Whither do you carry it, and why? Where do you mean to set it? Upon mount Calvary? That place is most wild and stony: how will you plant it? Who shall water it? Jesus answers, I bear upon my shoulders a piece of wood that must conquer him who must make a far greater conquest by the same piece of wood: I carry it to mount Calvary, to plant it by my death and water it by my blood. This wood which I bear must bear me, to bear the salvation of all the world, and to draw all after me. And then, O faithful soul, wilt thou not suffer some confusion at thy own delicacies? To be so fearful of death by an ordinary disease in a down bed, among such necessary services, such favourable helps, consolations and kindnesses of friends so sensible of thy condition? We bemoan and complain ourselves of heat, cold, distaste, of disquiet, of grief: let us allow some of this to nature, yet must it be confest that we lament ourselves
very

very much, because we have never known how we should lament a Jesus Christ crucified. Let us die as it shall please the divine providence: If death come when we are old, it is a heaven: If in youth, it is a direct benefit antedated: If by sickness, it is the nature of our bodies: If by eternal violence, it is yet always the decree of heaven. It is no matter how many deaths there are, we are sure there can be but one for us.

2. Consider farther, the second condition of a good death, which consists in the forsaking of all creatures, and you shall find it most punctually observed by our Saviour at the time of his death. Ferrara, a great divine, who had written a book of the hidden word, toucheth twelve things abandoned by our Saviour.

1. His apparel, leaving himself naked.
2. The marks of his dignity.
3. The college of his apostles.
4. The sweetness of all comforts.
5. His own proper will.
6. The authority of virtue.
7. The power of angels.
8. The perfect joys of his soul.

9. The proper clarity of his body.
10. The honours due to him.
11. His own skin.
12. All his blood.

Now do but consider his abandoning the principal of those things, how bitter it was. First, the abandoning of nearest and most faithful friends is able to afflict any heart: Behold him forsaken by all his so well-beloved disciples, of whom he had made choice (among all mortal men) to be the despositaries of his doctrine, of his life, of his blood. If Judas be at the mystery of his passion, it is to betray him; if St. Peter be there assisting, it is to deny him; if his sorrowful mother stand at the foot of the cross, it is to encrease the grief of her son, and after he had been so ill handled by his cruel executioners, to crucify him again by the hands of love. The courageous mother, to triumph over herself by a magnanimous constancy, was present at the execution of her dear son: She fixed her eyes upon all his wounds, to engrave them deep in her heart: She opened her soul wide to receive that sharp piercing sword, with which she

was

was threatned by that venerable old Si-
meon at her purification: And Jesus who
saw her so afflicted for his sake, he felt him-
self doubly crucified, upon the wood of
the cross, and the heart of his dear mo-
ther. We know it by experience, that
when we love one tenderly, his afflic-
tions and disgraces will trouble us more
than our own, because he living in us by
an affectionate life, we live in him by a
life of reason and election. Jesus lived
and reposed in the heart of his blessed
mother, as upon a throne of love, and
as within a paradise of his most holy de-
lights. This heart was before as a bed co-
vered with flowers: but this same heart,
on the day of his passion, became like a
scaffold hung with mourning, whereupon
our Saviour entered to be tormented and
crucified upon the cross of love, which
was the cross of his mother. This admir-
able merchant, who descended from hea-
ven to accomplish the business of all ages,
who took upon him our miseries to give
us felicities, was plunged within a sea of
blood; and in this so precious shipwreck,
there remained one only inestimable pearl
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(which was his divine mother) and yet he abandons her, and gives her into the hands of his disciple. After he had forsaken those nearest to him, see what he does with his body ; Jesus did so abandon it, a little before his death, that not being content only to deliver it as a prey to sorrow, he suffered it to be exposed naked to the view of the world. And amongst his sharpest dolours, after he had been refused the drink which they gave to malefactors to strengthen them in their torments, he took for himself vinegar and gall. O what a spectacle was it to see a body torn in pieces, which rested itself upon its own wounds which was dying every moment, but could not die, because that life distilled by drops ? What martyr did ever endure in a body so sensible and delicate, having an imagination so lively, such piercing dolours mixt with so few comforts ? And what martyr did suffer for all the sins of the whole world as he did, proportioning his torments according to the fruits which were to proceed from his cross ? Perhaps, O faithful soul, thou
lookest

lookest for a man's body in thy Jesus, but thou findest nothing but the appearance of one, cruisted over with gore blood: thou seekest for limbs, and findest nothing but wounds: thou lookest for a Jesus which appeared glorious upon mount Thabor, as upon a throne of majesty, with all the ensigns of his glory, and thou findest only a skin all bloody, fastened to a cross between two thieves. And if the consideration of this cannot bring drops of blood from thy heart, it must be more insensible than a diamond.

3. To conclude, observe the third quality of a good death, which will declare itself by the exercise of great and heroic virtues. Consider that incomparable mildness which hath astonished all ages, hath encouraged all virtues, hath condemned all revenges, hath instructed all Schools, and crowned all good actions: He was raised upon the cross when his dolours were more sharp and piercing; when his wounds did open on all sides; when his precious blood shed upon the earth, and moistened it in great abundance; when he saw his poor cloaths torn in pieces and
yet

yet bloody in the hands of those who crucified him. He considered the extreme malice of that cruel people, how those which could not wound him with iron pierced him with the points of their accursed tongues. He could quickly have made fire come down from heaven upon those rebellious heads: and yet forgetting all his pains to remember his mercies, he opened his mouth, and the first word he spake was in favour of his enemies, to negotiate their reconciliation before his soul departed. The learned Cardinal Hugues, admiring this excessive charity of our Saviour toward his enemies, applies excellent well that which is spoken of the sun in Ecclesiasticus. He brings news to all the world at his rising, and at noon-day he burns the earth, and heats those furnaces of nature which make it produce all her fruits.

So Jesus, the sun of the intelligible world, did manifest himself at his nativity as in the morning; but the cross was his bed at noon, from whence came those burning streams of love which inflame the hearts of all blessed persons, who are
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like furnaces of that eternal fire which burns in Sion.

On the other part admire that great magnanimity which held him so long upon the cross, as upon a throne of honour and power, when he bestowed paradise upon a man that was his companion in suffering. I cannot tell whether in this action we should more admire the good fortune of the good thief, or the greatness of Jesus. The happiness of the good thief, who is drawn from a cut-throat to prison, from prison to the judgment-hall, from thence to the cross, and thence goes to paradise, without needing any other gate but the heart of Jesus.

On the other side, what can be more admirable than to see a man crucified to do that act which must be performed by the living God when the world shall end? To save some, to make others reprobate, and to judge from the height of the cross, as if he sat upon the chiefest throne of all monarchs.

But we must needs affirm, that the virtue of patience in this holds a chief place, and teaches very admirable lessons. He
endures

endures the torments of the body and the pains of the spirit, in all the faculties of his soul, in all the parts of his virgin flesh, and by the cruelty and multiplicity of his wounds they all become one only wound, from the sole of his foot to the top of his head.

His delicate body suffers most innocently, and all by the most ingrate and hypocritical persons, who would colour their vengeance with an appearance of holiness. He suffers without any comfort at all, and, which is more, without bemoaning himself; he suffers whatsoever they would or could lay upon him to the last gasp of his life. Heaven wears mourning upon the cross; all the citizens of heaven weep over his torments; the earthquakes, the stones rend themselves, sepulchres open, the dead arise: only Jesus dies unmoveable upon his throne of patience.

To conclude, who would not be astonished at the tranquility of his spirit, and amongst those great convulsions of the world which moved round about the cross, amongst such bloody dolours, insolent cries, and insupportable blasphemies?

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how he remained upon the cross, as in a sanctuary at the foot of an altar, bleeding, weeping and praying, to mingle his prayers with his blood and tears. I do now understand why the wise man said, he planted Isles within the abyss, since that in so great a gulph of affliction he shewed such a serenity of the spirit; thereby making a paradise for his father, amongst so great pains, by the sweet perfume of his virtues. After he had prayed for his enemies, given a promise of paradise to the good thief, and recommended his mother to his disciple, he shut up his eyes from all human things, entertaining himself only with prayers and sighs to his heavenly father. O that at the time of our deaths we could imitate the death of Jesus, and then we should be shure to find the streams of life.

ASPIRATIONS.

O Spectacles of horror, but abyss of goodness and mercy, I feel my heart divided by horror, pity, hate, love, execration and adoration: but my admiration, and being ravished, carries me be-

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yond myself. Is this then that bloody sacrifice which hath been expected from all ages? This hidden mystery, this profound knowledge of the cross, this dolorous Jesus which makes the honourable amends between heaven and earth, the eternal father, for the expiation of the sins of human kind.

Alas, poor Lord, thou hadst but one life, and I see a thousand instruments of death which have taken it away. Was there need of opening so many bloody doors to let out thine innocent soul? Could it not part from the body without making, on all sides, so many wounds, which after they had served for the objects of mens' cruelty, serve now for those of thy mercy? O my Jesus, I know not to whom I speak, for I do no more know thee in the state thou now art, or if I do, it is only by thy miseries, because they are so excessive that there was need of a God to suffer what thou hast endured. I look upon thy disfigured countenance to find some part of thy resemblance, and yet can find none but that of thy love. Alas, O beautiful head, which
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does carry all the glory of the highest heaven, divide with me this dolorous crown of thorns; they were my sins which sowed them, and it is thy pleasure that thine innocency should mow them. Give me, O sacred mouth, give me that gall which I see upon thy lips; suffer me to sprinkle all my pleasures with it, since after a long continuance it did shut up and conclude all thy dolours. Give me, O sacred hands and adored feet, the nails which have pierced you: Love binds you fast enough to the cross without them. But do thou, O Lord, hold me fast to thyself, by the chain of thy immense charity.

O lance, cruel lance, why didst thou open that most precious side? Thou didst think perhaps to find there the son's life, and yet thou found nothing but the mother's heart: But, without so much as thinking what thou didst in playing the murderer, thou hast made me a sepulchre, wherein I will from henceforth bury my soul. When I behold these wounds of my dear Saviour. I do acknowledge the strokes of my own hand. I will therefore like-

wife engrave there my repentance: I will write my conversion with an eternal character. And if I must live, I will never breathe any other life, but that only which shall be produced from the death of my Jesus crucified.

The Gospel for Easter-day, St. Mark xviii.

AND when the Sabbath was past, Mary Magdalen, and Mary of James, and Salome bought spices, that coming, they might anoint Jesus. And very early the first of the sabbaths they come to the monument, the sun being now risen. And they say one to another, who shall roll us back the stone from the door of the monument? And looking they saw the stone rolled back, for it was very great, And entering into the monument, they saw a young man sitting on the right hand, covered with a white robe: and they were astonished. Who saith to them, be not dismayed, you seek Jesus of Nazareth that was crucified: he is risen, he is not here, behold the place where they laid him. But go tell his disciples, and Peter, that he goeth before you into Gallilee: there shall you see him as he told you.

MORALI-

MORALITIES.

I. **T**HE Sepulchre of Jesus becomes a fountain of life, which carries in power all the glories of the highest heaven. Our Saviour riseth from thence as a day out of the east, and appears as triumphant in the ornaments of his beauties, as he had been humbled by the excess of his mercies. The rage of the Jews loseth here its power, death his sting, Satan his kingdom, the tomb his corruption, and hell his conquest. Mortality is destroyed, life is illuminated; all is drowned in one day of glory, which comes from the glorious light of our redeemer. It is now, saith Tertullian, that he is revested with his robe of honour, and is acknowledged as the eternal priest for all eternity. It is now, saith St. Gregory Nazianzen, that he reassembles humankind, which was scattered so many years by the sin of one man, and placeth it between the arms of his divinity. This is the master-piece of his profound humility; and I dare boldly affirm, saith St. Ambrose, that God had lost the whole world if this sacred virtue,

which he made so clearly shine in his beloved son, had not put him in possession of his conquests. We should all languish after this triumphant state of the resurrection, which will make an end of all our pains, and make our crowns everlasting.

2. Let us love our Jesus as the Maries did, that with them we may be honoured with his visits. Their love is indefatigable, courageous and insatiable. They had all the day walk'd round about the judgment-hall, mount Calvary, the cross, and the sepulchre. They were not wearied with all that: and night had no sleep to shut up their eyes. They forsake the image of death, which is sleep, to find death itself, and never look'd after any bed except the sepulchre of their master; they travel amongst darknels, pikes, lances, the affright of arms, and of the night, nothing makes them afraid. If there appear a difficulty to remove the stones, love gives them arms. They spare nothing for their master and Saviour: they are above Nicodemus and Joseph, they have more exquisite perfumes, for they are ready to melt and distil their hearts upon

upon the tomb of their master. O faithful lovers, seek no more for the living amongst the dead: That cannot die for love which is the root of life.

3. The angel in form of a young man, covered with a white robe, shews us that all is young and white in immortality. The resurrection hath no old age; it is an age which can never grow or diminish. These holy Maries enter alive into the sepulchre, where they thought to find death, but they learn news of the chiefest lives. Their faith there confirmed, their piety satisfied, their promises assured, and their love receives consolation.

ASPIRATIONS.

I Do not this day look toward the east,
O my Jesus, I consider the sepulchre,
it is from thence this fair sun is risen. O
how amiable thou appearest, dear spouse
of my soul. Thy head, which was covered
with thorns, is now crowned with
a diadem of stars and lights, and all the
glory of the highest heaven rests upon it.
Thine eyes, which were eclipsed in blood,
have enlighten'd them with fires and de-
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licious brightness, which melt my heart: Thy feet and hands, so far as I can see, are enamel'd with rubies, which, after they have been the objects of mens' cruelty, are now become eternal marks of thy bounty. O Jesus, no more my wounded, but my glorified Jesus, where am I? what do I? I see, I fly, I swoon, I die, I revive myself with thee. I do beseech thee, my most sacred Jesus, by the most triumphant of thy glories, let me no more fall into the image of death, nor into those appetites of smoke and earth which have so many times buried the light of my soul. What have I to do with the illusions of this world; I am for heaven, for glory, and for the resurrection, which I will now make bud out of my thoughts, that I may hereafter possess them with full fruition.

*The Gospel for Monday in Easter week,
St. Luke xxiv.*

AND behold two of them went the same day into a town which was the space of sixty furlongs from Jerusalem named Emmaus:

mans: And they talk'd betwixt themselves of all those things that had chanced. And it came to pass, while they talk'd and reason'd with themselves, Jesus also himself approaching went with them, but their eyes were held that they might not know him. And he said to them, What are these communications that you confer one with another, walking, and are sad? And one, whose name was Cleophas, answering said to him, Art thou only a stranger in Jerusalem, and hast not known the things that have been done in it these days? To whom he said, What things? And they said concerning Jesus of Nazareth, who was a man, a prophet: mighty in work and word before God and all the people. And how our chief priests and princes delivered him into condemnation of death, and crucified him. But we hop'd that it was he that should redeem Israel: And now besides all this, to-day is the third day since these things were done: But certain women also of ours made us afraid, who before it was light were at the monument, and not finding his body, came, saying that they saw a vision also of angels, who say that he is alive. And certain men of ours went to the monument, and they

they found it so as the women said, but him they found not. And he saith to them, O foolish and slow of heart to believe in all things which the prophets have spoken; ought not Christ to have suffered these things, and so enter into his glory? And beginning from Moses and all the prophets he interpreted to them in all the scriptures the things that were concerning him. And they drew nigh to the town whither they went, and he made semblance to go farther. And they forced him, saying, Tarry with us, because it is toward night and the day is far spent, and he went in with them. And it came to pass, while he sat at the table with them, he took bread, and blessed and brake, and did reach to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, was not our heart burning in us whilst he spake in the way, and opened unto us the scriptures? And rising up the same hour, they went back into Jerusalem; and they found the eleven gathered together, and those that were with them, saying, That our Lord is risen indeed, and hath appeared unto Simon. And they told the things that
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were done in the way, and how they knew him in the breaking of bread.

MORALITIES.

IT is a strange thing that God is always with us, and we are so little with him. We have our being, our moving, our life from him; he carries us in his arms, he keeps us as a nurse does her dear child; and yet all this while we scarce know what he is, and use him so often as a stranger. He is in our being, and yet we keep him far from our heart, as a dead man who is quite forgotten. And yet Enoch walked with him, and for that he was taken from the conversation of men, and reserved for paradise. To speak truth, our soul should always be languishing after her Jesus, and count it a kind of adultery to be separated from him so much as by thought. Let us learn a little to talk with him; we commonly have that in our tongue which we keep in our heart. Let us sweeten the sadness of our pilgrimage by the contemplation of his beauties. Let us look upon him as God and man; the God of gods, the man of men; our great Saviour
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and prophet, powerful both in word and work; for if his word be thunder, his life is a lightning. He hath been here doing good to all the world, and suffering hurt from all the world; doing good without reward, and enduring evil without impatience. We all pass here as torrents into vallies; the only question is of our passing well: Whether we look on worldly goods as on waters which pass under a bridge; and as upon the furniture of an inn which is none of ours. If we be embarked in the vessel of life, let us not amuse ourselves to gather cockles upon the shore; but so that we may always have our eyes fixed upon paradise.

2. Two things do hinder those pilgrims from knowing Jesus as they should. The one is, their eyes are dazzled; and the other is, the little account they make of the cross, which drives them into a mistrust of the resurrection. And this is it which crosseth us all our life, and so often diverts us from the point of our happiness. Our eyes are dazzled with false lights of the world, they are darkened with so many mists and vapours of our
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own appetites and passions, that we cannot see the goods of heaven in the brightest of their day. Worldly chains have a certain effective vigour and pleasure, which is only painted, but they have a most certain sorrow, and a most uncertain contentment: they have a painful labour, and a timorous rest; a possession full of misery, and void of all beatitude. If we had our eyes well opened, to penetrate and see what it is, we should then say of all the most ravishing objects of the world; how senseless was I when I courted you, O deceitful world! thou didst appear great to me, when I saw thee not as thou art: but so soon as I did see thee rightly, I did then cease to see thee; for thou wast no more to me but just nothing. We run in full career after all that pleaseth our sense; and the cross, which is so much preached to us, is much more upon our altars, than in our hearts. We will not know that the throne of Mount Calvary is the path way to heaven; and as this truth wanders from our hearts, Jesus departs from our eyes. Let us at least pray Jesus to stay with us, for it is

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late in our hearts, and the night is far advanced, by our want of true light. We shall not know Jesus by discourse, but by feeling him in the persons of his poor, since he gives the continual nourishment of his body.

ASPIRATIONS.

O Only pilgrim of the world, and first dweller in the heart of thy heavenly father, what a pilgrimage hast thou made, descending from heaven to earth, and yet without forsaking heaven? Thou hast marked thy steps by thy conquest, made visible thy way by thine own light; thou hast watered it with thy precious blood, and paved it with thy wounds. O what a goodly thing it is to walk with thee when thou openest thy sacred mouth as the opening of a temple, to discover the beauties and mysteries of it! O it is most pleasing to understand that mouth which distils so much honey thro' lips of roses! But wherefore, my good Lord, art thou pleas'd to hide thyself from a soul which languishes after thee? Take away the veil from mine eyes, and suffer

fer thyself to be in the vesture of thy heavenly beauties. If I must bear the cross and pass by the throne of mount Calvary to come to heaven, I most humbly submit to thy divine pleasure, that I may possess all that thou art.

*The Gospel for Tuesday in Easter week
St. Luke xxiv.*

AND while they spake these things, Jesus stood in the midst of them, and saith to them, Peace be to you, it is I, fear not. But they being troubled and frighted, imagined they saw a spirit. And he saith to them, Why are you troubled, and cogitations arise in your hearts? See my hands and my feet, that it is I myself, handle and see; for a spirit hath no flesh and bones, as you see me to have. And when he had said this, he shewed them his hands and feet. But they not yet believing, and marvelling for joy, he said, Have you here any thing to be eaten? But they offered him a piece of fish broil'd and a honey-comb. And when he had eaten before them, taking the remains he gave them: And he said to them, These are the words
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which I spake to you when I was yet with you, that all things must needs be fulfilled which are written in the law of Moses and the prophets and the psalms of me. Then he opened their understanding, that they might understand the scriptures. And he said to them, That so it is written, and so it behooved Christ to suffer, and to rise again from the dead on the third day, and penance to be preached in his name, and remission of sins unto all nations.

MORALITIES.

1. **W**E think sometimes that Jesus is far from us, when he is in the midst of our hearts; He watches over us, and stretches out his divine hands for our protection. Let us live always as if we were actually in his presence, before his eyes and in his bosom. An ancient tradition doth observe, that after our Lord's ascension the apostles did never eat together but they left the first napkin for their good master, conceiving that according to his promise he was always with them: Let us accustom ourselves to this exercise of God's presence. It is a happy necessity

sity to make us do well, to believe and apprehend that our judge is always present. If respect makes him formidable, love will teach us that he is the father of all sweetness. There can be no greater comfort in this world than to be present in heart and body with that which we love best.

2. Jesus is taken by his apostles for a spirit, because, after the resurrection, he pierced the walls and appeared suddenly as spirits do. St. Paul also saith, in the second of the Corinthians, That now we do no more know Christ according to the flesh, that is to say, by the passions of a mortal body, as St. Epiphanius doth expound it. We must make little use of all our bodies to converse with our Jesus, who hath taken upon him the rare qualities of a spirit. We must raise ourselves above our senses when we go to the father of light and the creator of sense. He teaches us the life of spirits and commerce of angels, and makes essays of our immortality, by a body now immortal. Why are we so tied to our sense, and glued to the earth? Must we suffer ourself to enter into a kingdom of death, when we

are told of the resurrection of him who is the author of all lives.

3. Admire the condescending and bounties of our Lord to his dear disciples. He that was entered into the kingdom of spirits and immortal conversation, suffers his feet and hands to be touch'd, to prove in him the reality of a true body. He eats in the presence of his apostles, tho' he was not in more estate to digest meat than the sun to digest vapours. He did no more nourish himself with our corruptible meat than the stars do by the vapours of the earth; and yet he took them to confirm our belief, and to make us familiar with him. It is the act of great and generous spirits to abase themselves, and condescend to their inferiors. So David, being anointed king, and inspir'd as a prophet, doth not shew his person terrible in the height of his great glory, but still retained the mildness of a shepherd. So Jesus, the true son of David, by his condescending to us, hath consecrated a certain decree whereby we may ascend to heaven. Are not we ashamed that we have so little humility or respect to our inferiors,

riors, but are always so full of ourselves, since our Lord, sitting in his glory and majesty, doth yet abase himself to the Actions of our mortal life? Let it be seen by our hands whether we be resuscitated by doing good works, and giving liberal alms. Let it appear by our feet, that they follow the paths of the most holy persons. Let it be seen by our nourishment, which should be most of honey; that is, that celestial sweetness which is extracted from prayer. And if we seem to refuse fish, let us at least remain in the element of piety as fishes in water.

ASPIRATIONS.

THY love is most tender, and thy care most generous, O mild Saviour. Amongst all the torrents of thy passion thou hast not tasted the water of forgetfulness. Thou returnest to thy children as a nightingale to her little nest: Thou dost comfort them with thy visits, and makest them familiar with thy glorious life. Thou eatest of a honey-comb by a just right, having first tasted the bitter gall of that unmerciful cross. It is thus that our sor-

rows should be turned into sweets. Thou must always be most welcome to me in my troubles, for I know well that thou only canst pacify and give them remedy. I will govern myself toward thee as toward the fire; too much familiarly will burn us, and the want of it will let us freeze: I will eat honey with thee in the blessed sacrament; I know that many there do chew, but few receive thee worthily. Make me, O Lord, I beseech thee, capable of those, which here on earth shall be the true anti-pasts to our future glory.

The Gospel for Low-Sunday, St. John xx.

THerefore when it was late that day, the first of the sabbaths, and the doors were shut where the disciples were gather'd together for fear of the Jews, Jesus came and stood in the midst and said to them, Peace be to you. And when he had said this, he shewed them his hands and side. The disciples therefore were glad when they saw our Lord. He said therefore to them again, Peace be to you. As my father hath sent me, I also do send you. When he had said this
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he breathed upon them, and he said to them, Receive ye the Holy Ghost; whose sins you shall forgive they shall be forgiven, and whose you retain, they are retained. But Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came: the other disciples therefore said to him, We have seen our Lord, But he said to them, unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe.

And after eight days, again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace to you. Then he saith to Thomas, put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side, and be not incredulous but faithful. Thomas answered and said to him, My Lord and my God. Jesus saith to him, Because thou hast seen me Thomas, thou hast believed; blessed art they that have not seen and have believed.

MORALITIES.

JESUS the father of all blessed harmonies, after so many combats, makes a general peace in all nature. He pacifieth Limbo, taking the holy Fathers out of darkness, to enjoy an eternal light, and sending the damned to the bottom of hell. He pacifies the earth, making it from thenceforth to breathe the air of his mercies. He pacifieth his apostles by delivering them from that profound sadness which they conceived by the imaginary loss of their dear master. He pacifieth heaven, by sweetning the sharpness of his heavenly father, quenching, by his wounds, the fire which was kindled of his just anger. Every thing smileth upon this great peace-maker: Nature leaveth her mourning and putteth on the robes of chearfulness, to congratulate with him his great and admirable conquests. It is in him that the heavenly father, by a singular delight, hath poured out the fullness of all graces, to make us an eternal dwelling, and to reconcile all in him and by him, pacifying by his blood from the
cross

cross all that is upon earth and in heaven. This is our Joshua, of whom the scripture speaketh, that he clears all difference, and appeaseth all battles. No stroke of any hammer, or any other iron was heard at the building of Solomon's temple; and behold the church, which is the temple of the living God, doth edify souls with a marvellous tranquility.

The sun is not so well set forth by his beams, as our Saviour is magnificently adorned with his wounds. Those are the characters which he hath engraved upon his flesh, after a hundred ingenious fashions. The ladies count their pearls and diamonds, but our Saviour counts his wounds in the highest attire of his magnificences. It is from thence, that the beauty of his body, taketh a new state of glory; and our faith in the resurrection is confirmed, that the good fill themselves with hope, miscreants with terror, and martyrs find wherewith to enflame their courage. These divine wounds open themselves as so many mouths, to plead our cause before the celestial Father. Our Saviour Jesus never spake better for us, than
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by the voice of his precious blood. Great enquiry hath been made for those mountains of myrrh and frankincense, which Solomon promised in the canticles, but now we have found them in the wounds of Jesus. It is from thence that there cometh forth a million of sanctified exhalations of sweetness, of peace and propitiation, as from an eternal sanctuary. A man may say they are like the carbuncle, which melteth the wax upon which it is imprinted; for they melt our hearts by a most profitable impression. At this sight the eternal Father calms his countenance, and the sword of his justice returneth into the sheath. Shall not we be worthy of all miseries, if we do arm these wounds against us, which are so effectual in our behalf? And if this blood of our Abel, after it hath reconciled his cruel executioners, should find just matter to condemn us for our ingratitude? John the second, king of Portugal, had made a secret vow, never to refuse any thing which should be asked of him in the virtue of our Saviour's wounds, which made him give all his silver vessels to a poor gentleman that had found out
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the word. And why should we not give ourselves to God, who both buyeth and requireth us by the wounds of Jesus?

2. Jesus inspireth the sacred breath of his mouth upon his apostles as upon the first fruits of christianity, to repair the first breath and respiration of lives, which the author of our race did so miserably lose. If we can obtain a part of this, we shall be like wheels of Ezekiel's mysterious chariot, which are fill'd with the spirit of life. That great divine called Matthias Vierna said, That light was the Substance of colours; and the spirit of Jesus is the same of all our virtues. If we live of his flesh there is great reason we should be animated by his spirit. Happy a thousand times are they who are possessed with the spirit of Jesus; which is to their spirit as the apple of the eye. St. Thomas was deprived of this amorous communication by reason of his incredulity. He would see with his eyes, and feel with his hands, that which should rather be comprehended by faith; which is an eye blessedly blind, which knoweth all within its own blessedness, and is al-

so at hand, which remaining on earth goeth to find God in heaven.

ASPIRATIONS.

GR E A T peace-maker of the world, who by the effusion of thy precious blood, hast pacified the wars of forty ages, which went before thy death. This word of peace hath cost thee many battles, many sweats and labours, to cement this agreement of heaven and earth, of sense and reason, of God and man. Behold, thou art at this present like the dove of Noah's ark; thou hast escaped a great deluge of passions, and many torrents of dolours thrown headlong upon one another. Thou bringest us the green olive branch to be the mark of thy eternal alliances. What, shall my soul be so audacious and disordered as to talk to thee of war when thou speakest to her of peace? to offer thee a weapon when thou offerest the articles of her reconciliation signed with thy precious blood? Oh! what earth could open wide enough her bosom to swallow me, if I should live like a little Abiron, with a hand arm'd against heaven, which pours
out

out for me nothing but flowers and roses ;
Reign, O my sweet Saviour, within all
the conquered powers of my soul, and
within my heart, as a conquest which
thou hast gotten by so many titles. I will
swear upon thy wounds, which after they
have been the monuments of thy fidelity ;
shall be the adored altars of vows and
sacrifices. I will promise thereupon in-
violable fidelity to thy service. I will
live no more but for thee, since thou hast
killed my death in thy life, and makest
my life flourish within thy triumphant
resurrection.

T H E E N D.



